

GUIDE *TO THE* STUDY  
*OF THE*  
BOOK OF COMMON PRAYER

*A.R. FAUSSET, D.D.*

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CONTENTS.

The Church.  
The Priest.  
Confession.  
Worship.  
The Sabbath.  
Pharisees and Sadducees.  
Divers and Strange Doctrines.  
The Fallibility of Ministers.  
Apostolic Fears.  
Idolatry.

teen papers on subjects which are  
Churchmen in the present day,  
nt's glance at the table of contents  
ny point of theological controversy  
t discussed, with more or less fulness

~~ENGLISH~~  
~~DEPARTMENT~~

those of an Evangelical Churchman. They are the only opinions which  
I can find in Holy Scripture, in the Thirty-nine Articles, in the Prayer-  
Book fairly interpreted, in the works of the Reformers, or the writings  
of the pre-Caroline divines.' —*Extract from Preface.*

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SCRIPTURE & THE PRAYER-BOOK IN HARMONY.

# A GUIDE TO THE STUDY OF THE BOOK OF COMMON PRAYER.

With a Sketch of its Compilation.

BY THE

REV. A. R. FAUSSET, D.D.,

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College, Dublin; Rector of St. Cuthbert's, and Canon of York.*

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“Our general aim in this undertaking was, not to gratify this or that party in any of their unreasonable demands ; but to do that, which to our best understandings might most tend to the preservation of Peace and Unity in the Church ; the procuring of Reverence, and exciting of Piety and Devotion in the public Worship of God ; and the cutting off occasion from them that seek occasion of cavil against the Liturgy.”—THE PREFACE TO THE BOOK OF COMMON PRAYER.

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TO

THE RIGHT REV. HANDLEY CARR GLYN MOULE, D.D.,

LORD BISHOP OF DURHAM

WHOM TO KNOW IS TO ESTEEM AND LOVE,

**This Work in its Revised form**

IS BY HIS PERMISSION RESPECTFULLY DEDICATED

BY HIS OBLIGED SERVANT,

THE AUTHOR.

313339





GUIDE TO THE STUDY  
OF THE  
BOOK OF COMMON PRAYER.  
Chapter First.

---

“Woe be to the priest, y-born,  
That will not cleanly weed his corn,  
And preach his charge among :  
Woe be to that shepherd, I say,  
That will not watch his foes alway,  
As to his office both belong :  
Woe be to him, that doeth not keep  
From Romish wolves his sheep,  
With staff and weapon strong.”

The Welsh Bard, TALIESYN, in the seventh century, quoted by Ussher.

OUR first subject will be to briefly treat of  
THE COMPILATION AND COMPILERS of the  
Book of Common Prayer. It is a striking  
remark of a foreigner, Bunsen, “The fact  
of that book being a national institution is  
more important than all its defects, or even

excellencies of detail. It was a great and blessed thought, this placing in the hands of a Christian nation a book impressing religious Gospel truths, not by abstract theological formulas, but by an act of worship, and in language intelligible to the congregation. It must not be forgotten that *The English Church and House-Book* became, and has remained, at once the most widely circulated, and most practically blessed book of devotion in the Christian world, and *the only National one*: so much so, that large parts of it are used even by dissenters." Such being the case, it was to be expected that the history of the national Prayer-book should be closely interwoven with the history of the Church, and even of the Nation. The Prayer-book accordingly bears in its history traces of that protracted conflict through which our civil and religious liberties have been carried safe to their permanent establishment, as gold refined by the fiery ordeal through which it has passed. Its language, like that of our authorized English Bible, may truly be called "the well of English, undefiled;" and of its style, as well as subject-matter, it may, without irreverence, be said to be "the brook that flows fast by



the Word of God." Its Rubrics (originally in *red* letters) are "written in the blood of martyrs." Many of its compilers were burnt to death ; and thus became "torches of truth," shedding light on the power of its principles to sustain the soul, even in the bitter pains of the dying hour. Never shall be forgotten those glorious words of Latimer to Ridley, at the stake : "Be of good comfort, Brother Ridley, and play the man ; we shall this day light such a candle, by God's grace, in England, as, I trust, never shall be put out." Our Prayer-book is a standing monument that these words were not spoken in vain.

Let us then remember, the English Church, as an independent national Church, does not date merely from the era of the Reformation, but from at least twelve centuries earlier. By British prisoners of war,—who, having learnt Christ in captivity, brought the Gospel back with them to their countrymen,—or else by some Christian soldiers in the Roman army in Britain, Christianity was introduced ; and Lucius (according to Bede) was the first British prince who embraced it. St. Paul (2 Tim. iv. 21) mentions a Claudia with

Pudens. Martial states (IV. 13, xi. 54) that a British lady of this name, and surnamed Rufina, married Pudens, a Roman knight. In 1772 a marble was dug up at Chichester which mentions Cogidunus, a British king, surnamed Claudius from the emperor. It mentions Pudens also. Cogidunus' daughter, Claudia, was probably sent to Rome for education. There, under Pomponia, wife of Plautius, conqueror of Britain, she may have learned Christianity; Tacitus (Annals III. 32) says Pomponia followed "foreign superstitions" (A.D. 57), possibly Christianity. Rufina was the surname of the Pomponian clan (see Rom. xv, 30). A *British Church* was subsequently founded, altogether independent of Romish authority, and comparatively pure from image worship, and the other modern Romish corruptions. British Bishops, viz., those of York, London, and Caerleon, were present as early as 314 A.D. at the Council of Arles in Gaul. In most of its customs (for instance, its time of observing Easter), like the ancient Church of Ireland, it betrays its connexion with the Eastern churches founded by St. John, rather than with the Western or Latin churches Germanus, Bishop of Auxerre, and Lupus,

in A.D. 429, are said to have introduced the Gallican Liturgy, which, in its characteristic variety, differed materially from that in use at Rome, characterised by uniformity.

This British Church was, alas! driven out of most parts of England by the *Anglo-Saxon* invaders, who were pagans, and who scorned to receive Christianity at the hands of the Britons, whom they had conquered and expelled. Meantime, there had existed, from the second or third century, a pure and independent Church of the *Scots* (as the *Irish* were then called) in Ireland. Christianity had been still further extended in that country by the preaching of Succathus, or St. Patrick, as he is commonly called (A.D. 432-465), a Christian missionary from N. Britain. About A.D. 560-590, Columba, passing as a missionary from the Irish Church, founded the Church of the Scots in the Island of Iona, so famous for its order of Culdees (*Cultores Dei?*) whose peculiar office was to commit to memory, and teach the exact words of Scripture. These churches knew nothing of transubstantiation, communion in one kind, prayers *to* or *for* the dead, invocation of saints, or Rome's supremacy. When, then, the



heathen Anglo-Saxons had driven British Christianity out of England, missionaries from Ireland and Iona (according to Bede) effected the partial conversion of the Saxons, in which the British Church had failed. Finan and Diuna were the leading missionaries to Mercia, or the western counties ; Aidan to Northumberland ; Cedd to Essex, Middlesex, and Hertford. Gregory the Great, of Rome, also had sent Augustine the monk (who is not to be confounded with St. Augustine of Hippo), A.D. 596, to attempt the conversion of the Anglo-Saxons to Romish Christianity, not so corrupt *then* as *now*. That attempt succeeded in part, mostly in the south. But Augustine, not content with this, resolved to bring the independent British Church, with Dionoth, their president, into subjection to Rome. Having failed to effect this by persuasion, Edelfrid, an Anglo-Saxon king, was the heathen tool, in the hands of Christian Rome, for establishing her supremacy over all England, by his massacre of twelve hundred British Christians in cold blood at Bangor.

Subsequently, most parts of Saxon England relapsed into heathenism, but were re-converted by the Church of the

Scots. Kent alone was left to Rome. But Rome at last, by wile, brought over all England to subjection. The Conference of Whitby, in Yorkshire, about the middle of the seventh century, conducted by Colman (an Irish Northumbrian bishop) on the side of the Scots and British Churches, and by the crafty Wilfrid on the side of Rome, under King Oswy, and the introduction of the Romish canons, by Theodore, Archbishop of Canterbury, gave the finishing blow to the independence of the British Church. This Church had partially revived, by the exertions of missionaries from the independent and pure Scots' Church of Iona. Iona itself also at last succumbed to Rome. Henceforth, England ceased to have an independent national Church; henceforth, she was content to receive her liturgy from, not only the sacramentary of Gregory, which contained much of real devotion, but from the Latin idolatrous mass-book, imposed universally by the imperious Gregory the Seventh, (Hildebrand) in lieu of the British and Scots' purer worship in their own vernacular language, which men could understand.

Still gleams of light occasionally broke

through the darkness which had set in. Several books of the Bible were translated into the Anglo-Saxon tongue. It is the glory of King Alfred, still greater than his having been the founder of Oxford University, that he laboured in translating, with his own hand, portions of God's blessed Word, especially the Psalms.

It was about the same time (A.D. 850) that the famous scholar, John Scot Erigena, of Ireland, opposed the novel doctrine of transubstantiation, and vindicated the claims of reason against the pretensions of unreasonable authority. His wit is illustrated in the following anecdote:—One day, while seated at table opposite Charles the Bald, the latter in jest asked him, "What is the distance between a *Scot* and a sot?" "The width of this table," was his ready answer. Though a bold thinker, yet on his knees he showed that it was not the Religion of Christ he refused to bow to, but that of the Pope. "O Lord Jesus," he would cry, "I ask no other happiness of Thee but to understand, unmixed with deceitful theories, the Word that Thou hast inspired by Thy Holy Spirit. Show Thyself to those who ask for Thee alone."

William the Conqueror was the first



King of England who gave Rome a foretaste of that spirit of resistance to her supremacy which again was evinced under Edward the Third, and more decidedly showed itself in Wyclif, and at last bore its fully matured fruits at the Reformation. It is an utter mistake to fancy that all was unity in this country whilst Rome was ostensibly supreme. But the struggle for liberty from Rome was at first more political than religious; as, for instance, between Henry the second and Thomas à Becket, of Canterbury; and between the barons and John. This latter King had become the vassal of Pope Innocent—instead of turning Mahommedan, and becoming vassal of Mahomet-el-Nasir, as he had originally intended—for he cared little which he did, if only he could keep his throne safe from Philip Augustus. The result, we all know, was that great victory of English liberty, the *Magna Charta*, wrung from John at Runnymede.

The next great blow at the Papacy was the statute of *Mortmain*, in Edward the First's reign, forbidding bequests extorted by superstitious fear, from dying men, for the good of the Romish Church. The statute of *præmunire*, in Edward the

Third's reign, followed up this blow by forbidding, under heavy penalties, any Papal bull to be introduced into England. "If the statute of *mortmain*," says Fuller, "put the Pope into a sweat, this of *præmunire* gave him a fit of fever." Oh! that our present governors would show something of the same spirit of resistance to Papal bulls!

However, this political Protestantism of earlier centuries was but the preparation, and would have done but little for the nation without the religious Protestantism of the sixteenth century. But even the religious Reformation, did not begin with Henry the Eighth. That was merely the crisis of various movements of centuries, for a return to primitive Christian truth: and the employment of such an unworthy instrument as Henry the Eighth to bring about that crisis is one of those mysteries of God's providence of which we *now* can give no other account than that we see in a thousand instances, God over-ruling evil for good; just as He used a Nebuchadnezzar and a Sennacherib to fulfil His own purpose. But Wyclif, two centuries before, is to be regarded as "the rising-sun of the Reformation," not

only in England but in all Christendom ; and, as D'Aubigné happily says, " If Luther and Calvin are the fathers of the Reformation, Wyclif is its grandfather." It was in his time, under Edward the Third, Parliament passed the resolution : " The Pope is but a man and subject to sin, but Christ is the Lord of lords, and this kingdom is held solely and directly of Christ alone."

It was probably the Waldensian doctrines which, passing through Bohemia, reached England, that raised up a Wyclif there ; even as we paid back the debt by giving Bohemia a Huss and a Jerome of Prague. Indeed, we can trace a line of protesters against the gradually advancing corruptions of the truth, beginning with Vigilantius (see Dr. Gilly's work on him), the opponent of Jerome in the fourth century, and *stigmatizer of relic-worship, prayers for and to the dead, asceticism, and clerical celibacy*—then seeds of his doctrine scattered in the region of the Pyrenees and Cottian Alps, South Gaul, and Lombardy, where he laboured or visited (proved by Jerome's statement)—next the precious deposit held by Claude, Bishop of Turin (between

A.D. 817 and 840)—from him, through many intermediate heroes of the Cross, handed to Waldo in South France, in the twelfth century—and from him to Wyclif. This is an “apostolical succession” of the holders forth of the primitive truth; in them the Lord fulfilled His promise to the true Catholic Church—“Lo, I am with you *alway*, to the end of the world.” The pure and independent churches of ancient Britain, Ireland, and Iona, are the early links in the chain which binds our modern Reformation, with Wyclif as its precursor, to apostolic times. The time was propitious to his holy enterprise. The Papacy scandalized the world by the spectacle of two opposing Popes, each claiming infallibility; and perhaps it was to this he owed it that he was permitted to die in peace in his own bed in the parish of Lutterworth. His first serious impressions were owing to a plague, which then devastated Asia and Europe. Alarmed at the thought of eternity, he besought God to guide him. God led him to the Holy Scripture, there to find peace through the Saviour. Having found salvation himself, he sent Gospel preachers, known by the name of “poor priests,” among the people. In vain the

friars opposed them ; the Gospel spread far and wide. Wyclif, however, fell sick, and the friars, gathering round his bed, said, " You have death on your lips, therefore retract." He raised himself with difficulty, and fixing his eyes on them, said, " I shall not die, but live, to declare again the evil deeds of the friars."

On his recovery he completed the crowning work of his life and laid the foundation-stone of the Reformation—the first translation of the *whole* Bible into English, in 1380. Heretofore the laity knew just as much of Scripture as the miracle-plays taught them, *i.e.*, burlesque pieces, setting forth some Bible or legend-saint story, and acted as a play in a church as a theatre! a worse use than even this was made of some churches ; St. Paul's, for instance, in London, had one of its pinnacles made into a prison for the Lollards, as Wyclif's followers were called in contempt, from either *lolium*, the Latin for tares, *i.e.*, heretics ; or else *lollen*, to sing, *i.e.*, Psalm-singers.

Still the price of Wyclif's Bible was too high to be within reach of the multitude—four marks and forty pence—equivalent to more than forty pounds of our money.



Nevertheless an appetite was excited for Scriptural knowledge; and those who could not procure the volume would give a load of hay for a few favourite chapters, and read them eagerly in private, at the peril of their lives; and when not using it, they would hide the forbidden treasure under the floors of their houses. As a proof of the excellence of this version, it may be mentioned that it is scarcely now obsolete; so much has Wyclif done to *fix* the English tongue by linking it to the immortal hopes of the people.

His temper was, however, impetuous and might have led him, had he lived under Henry the Eighth, to have demolished, indeed, the Church of Rome, but to have left little for the solid, reorganisation of the Church of England. And we may admire the wisdom of our gracious God that raised up a Wyclif to pioneer the way, amidst the gross corruptions of the reign of Edward the Third, and a Cranmer to reconstruct our spiritual temple with sanctified learning and calm wisdom out of the really sound materials of the crumbling fabric, tottering to its fall in the reign of Henry the Eighth. The art of printing, introduced into Eng-

land first by Caxton, served in this age the same purpose, for the revival of the Gospel, as the miraculous gift of tongues served in the first age of Christianity, for its promulgation.

Tyndal followed in Wyclif's steps, as a translator of the New Testament; but, thanks to printing, at a price fortyfold less. It is told of him, that a Romish priest, in disputing with him, said, "It were better to be without God's law than without the Pope's." Tyndal answered, "If God spare my life, I will take care that a plough-boy shall know more of the Scriptures than you do." He kept his word, when he printed at the printing press of Schœffer, at Worms, two editions of the New Testament in English, A.D. 1525, and soon after circulated them in England. After many copies of the first edition had been distributed, Tonstal, Bishop of London, bought up the rest, and committed them to the flames at St. Paul's Cross. He thus became Tyndal's best customer. This reminds one of some Irish rebels, in 1798, who, with characteristic blundering, burnt all the Bank of England pound notes they could get hold of *to annoy the bank!* Tyndal, by the help of Tonstal's

money, soon brought out a second edition, much improved. Nor was the persecutors' fire, which was the Lord's appointed chariot to bring Tyndal home to Himself (A.D. 1536), able ever after to quench that love of Holy Scripture which has always been England's palladium of strength, more than her fleets and armies, or even her admirable laws. Tyndal died with this prayer on his lips—"Lord, open the eyes of the King of England."

And now we are come to the reign of Henry the Eighth. So far, we have seen the religious elements of the Reformation already widely spread. Political events were now to be used by a superintending Providence to bring about the desired crisis. Who could have conjectured that the very king who was originally intended to be Archbishop of Canterbury, had his elder brother lived, and who began his reign as a zealous Papist, proud of his powers of theological controversy, which he employed so keenly in a publication he wrote against Luther—whom he called "the Cerberus from hell,"—as to receive from the Pope the memorable title, *Defender of the Faith*—who, I say, could have foreseen that this very man was to

deal one of the deadliest blows the Papacy ever received? It is told of the king's fool that, entering the room just as Henry had received the Pope's bull, he asked the cause of his joy. "The Pope has named me *Defender of the Faith*." "Ho, ho! good Harry," replied the knavish fool, "let you and me defend one another; let the faith alone to defend itself."

The cause of the rupture between Henry and the Pope afterwards, we all know, was Henry's *affected* scruples about, and *real* wish to get rid of, his marriage with Katherine, his brother's widow. This, in the Providence of God, led also to his promotion of Cranmer, the leading father of the English Reformation, and of its embodiment in the Prayer-book. It was in the year 1529 the king, in travelling, chanced to pass a night at Waltham Cross. Some of his retinue, Fox and Gardiner, at the supper-table of Mr. Cressy, of Waltham, got into conversation about the great question of the day, the royal divorce, with a Fellow of Jesus' College, Cambridge, whom the plague had driven from the University. That fellow was Cranmer. He remarked, "There is a shorter way to giving peace to the king's conscience than

by the decisions of the Church. The true question is, What saith the Word of God? If *it* pronounces the marriage *bad*, the *Pope* cannot make it *good*." This remark, when reported to the king, delighted him. "This man," he exclaimed, in not very courtly phrase, "has got the right sow by the ear!" Henceforth Cranmer became one of his most honoured advisers. Such seemingly chance circumstances did God employ to call out of obscurity the fittest man for directing the course of events for His glory, and the building up of the Church at so perilous a crisis; requiring such a combination of Christian faithfulness, learning, and discretion. Surely in all this we may see the finger of God, without whose knowledge not even a sparrow falls to the ground, and who, in His all-wise government of all things, does not recognise the existence of that which we call *chance*.

Of his patience, learning, and, above all, Scripture-knowledge, which last gained for him the name of *the Scripturist*, our Liturgy is a lasting monument. At the death of Warham, he was promoted to the archiepiscopal see of Canterbury. Here, we confess with sorrow, he was betrayed in-



to casuistry, which, however much such deviations from honesty may be sanctioned by Jesuits, will not stand the test of God's Word of truth. He had not as yet divested himself of the equivocating teachings of his Romish creed. He took the usual oath of *fidelity to the Pope* under a previous public protest that he did not admit the Pope's authority *except in so far as it agreed with the Word of God*; and on the 30th of March, 1533, he was consecrated. His influence with the king soon bore good fruit to the cause of the Reformation, which, beginning with the transferring of the Pope's supremacy, under Thomas Cromwell's auspices, to the king, was, step by step, under Cranmer, to be perfected at last by the bringing forth of a national liturgy, purified of the superstitious incrustations of ages; and, above all, by the restoration of the Bible to its rightful supremacy in all points of faith and practice.

In 1536 the king put forth ten "ARTICLES TO ESTABLISH CHRISTIAN QUIETNESS," based largely on the confession of Augsburg, which, though retaining much error, yet grounded justification on Christ's merits only, and set forth the Scriptures, and the

three Creeds alone, as comprehending the faith of a Christian.

The year following witnessed the whole Bible translated into English by Tyndal, edited by Coverdale, and published in England under the assumed title of MATTHEWS' BIBLE. This title (*perhaps* from T. Matthews, prebendary of St. Paul's) was given rather than Tyndal's name, lest the fact of his having been burnt as a heretic should prejudice men's minds against it. John Rogers, afterwards the first martyr under Mary, probably revised it. It is told of Cranmer that he was more delighted at having gained the king's permission that a copy of this Bible should be set up in every church "than had there been given him a thousand pounds." Neighbours eagerly joined together to buy a copy among them; and at the lower end of most churches every Sunday might some good reader be seen reading aloud to numbers eagerly pressing round to hear. This Bible, when revised by Coverdale, and prefaced by Cranmer, was called Cranmer's Bible; and from it our Prayer-book version of the Psalms is taken.

In the same year appeared another book,

"THE INSTITUTION OF A CHRISTIAN MAN," or THE BISHOPS' BOOK, which went still further on the path of Reformation. Of the bishops engaged in this, I cannot pass by the famous Latimer without a notice. "Originally," he says of himself, "I was as obstinate a Papist as any in England:" so much so that he was elected *cross-bearer* in the Romish processions at the University; and, upon the occasion of receiving his degree of Bachelor of Divinity, he chose as the subject of his Latin oration an attack on Melancthon and his doctrines. But the God who changed a persecuting Saul into the martyr Paul, was about to mould this Romish bigot into a vessel sanctified for His service. Among the hearers of his oration there was a student named Bilney, an earnest believer in Scripture truth. He perceived Latimer's sincere zeal, though without knowledge; so he went boldly to him, and begged to be allowed to make his private confession to him. He was allowed to do so. He stated how distracted with fears and doubts he had been so long as he tried to be saved by the penances imposed by the church, and what peace he had found by simply believing in "the Lamb of God

that takes away the sins of the world." This confession was, by God's grace, blessed to Latimer's conversion. From that time forward he zealously embraced the doctrines of the Reformation; and never was there a preacher who declared the whole truth with more boldness and simplicity. The very quaintness, which might offend our over-delicate ears, served only to rivet attention in those days, and drive home the point of his discourse to the hearers' hearts. Written essay-sermons, which were called "bosom sermons," such as are some of the tame, pointless, frigidly-proper sermons of our day, would have hardly been tolerated then. Marsden well says, "The dread of enthusiasm" has too often been "the paralysis of the pulpit." Latimer exalted Scripture especially,—“Let us beware of the by-paths of tradition, and follow the straight road of the Word. It does not concern us what the Fathers have done, but what they should have done.” “One man *with* Scripture is to be esteemed more than a thousand *without* it. The Fathers have both weeds and herbs; the Papists commonly gather the weeds, and leave the herbs.” In illustration of his forcible,

though rude style, I may quote such instances as the following:—"Do you know the most diligent bishop in all England? I will tell you. It is the devil. He is never out of his diocese. He is ever at home. Ye shall never find him idle, I warrant you. Where the devil is resident, there away with books and up with candles; away with Bibles, and up with beads; away with the light of the Gospel, and up with the light of candles at noonday; down with Christ's cross, and up with purgatory pick-purse. Oh! that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel!" Again in another sermon he says, "Alas! the devil, by the help of that Italian bishop, his chaplain, has laboured by all means to frustrate the death of Christ and the merits of his passion!" On another occasion, when preaching before Henry the Eighth, he showed his holy fearlessness, beginning his sermon thus:—"Latimer, Latimer, thou art going to speak before the high and mighty King Henry the Eighth, who is able, if he think fit, to take thy life away. Be careful what thou sayest. But, Latimer, Latimer, remember also thou art about to



“speak before the King of kings and Lord of lords! Take heed that thou dost not displease Him!” Whatever we may think of Latimer’s style, there can be little doubt that such preaching must have had a powerful effect on the multitude in winning them to the Reformed doctrine.

So far we have seen the Reformation advancing; but in 1539 the capricious Henry VIII. took a retrograde step. This was the passing of THE ACT OF THE SIX ARTICLES, upholding transubstantiation, communion in one kind, priestly celibacy, private masses for souls in purgatory, and auricular confession. These Articles had the severest penalties attached to them, burning as a heretic for any breach of the first, and hanging as a felon for the rest. Latimer, Bishop of Worcester, resigned his bishopric on the day they were enacted, and after having come from the House of Lords, threw off his robes, declaring he felt lighter than he had been for a considerable time. Nothing but the special favour of Henry saved Cranmer from the penalty of these Articles.

In 1543 another book, “The Necessary Erudition of a Christian Man,” commonly called THE KING’S BOOK, came out, in

which, in proof that laymen must not *read* but *hear* from priests the word of life, there was actually quoted the Saviour's precept, "Blessed are they that *hear* the word of God and keep it." But at least *this* proved that the king, who on the same day dragged to death three Papists for denying his supremacy, and three Protestant clergymen (of whom Barnes was one) for denying transubstantiation, was not the parent of the English Reformation; nay, the blood of the Protestant martyrs, Bilney, Bayfield, and many others, proves him to have been, as D'Aubigné says, not its *father*, but its *executioner*.

This blood was not, however, shed in vain. It was the seed which bore blessed fruit at the accession of Edward the Sixth, A.D. 1547, the Josiah of his country. It is told of this excellent prince that, at his coronation, when the three swords for the three kingdoms were brought to be carried before him, he observed that there was one yet wanting, and called for the Bible, saying, "That is the Sword of the Spirit, and ought to govern us in the use of these, for the people's safety. Without that Sword we are nothing—we can do nothing. From that we are what we are this day. From

that alone we obtain all power, virtue, grace, salvation, and whatever we have of Divine strength." In his short reign our church was re-organized, with but little difference, as we have it in our own days. Of him Hooker well said. "He died young, but lived long, if life be action."

In Sept., 1548, a Committee was appointed to draw up the Liturgy. That Committee, though not exclusively Protestant, included some of the ablest and most pious men of the day, of whom Cranmer and Ridley sealed the truth afterwards with their blood, and others became Confessors to the faith. The book of Archbishop Herman, Elector of Cologne, entitled, "A Simple and Pious Consultation," twice published in English, in 1547 and 1548, was much employed by the Commissioners. The main body of their work (the Communion office first, and the daily Services after) was derived from the ancient services (the breviaries and missals expurgated) of their own and other churches; but they owed much to the reformed Lutheran Liturgy of Nuremberg. Their aim was not to *form*, but to *reform*; not to *innovate*, but to *renovate*. The result of their learned labours was

THE FIRST BOOK OF EDWARD THE SIXTH, which after three days' public debate by the bishops in the presence of both houses of Parliament, was confirmed by the King and Parliament, and put forth in A.D. 1549, March 7th.

Some remnants of error and ambiguities of language were to be found in this book, as was to be expected in those emerging from Romish darkness into gradually increasing light ; for instance, the Invocation of the Holy Ghost *on the elements* in the Communion, the use of Vestments, the Eastward position, auricular confession, wafer bread, and prayers for the dead.

Therefore Cranmer and his brother bishops, with the aid of two resident foreigners, Martin Bucer and Peter Martyr (availing themselves slightly of the liturgies of Pullain and John à Lasco), revised the Prayer-book in 1552 ; and the book thus revised, known as THE SECOND BOOK OF EDWARD THE SIXTH, was confirmed in Parliament, and is much the same as that now in use. Laud indeed afterwards tried to introduce into Scotland a liturgy, and the Scotch Episcopalians have a communion office (used only as an alternative) resembling that of the first rather

than the second Prayer-book. Of the latter, Peter Martyr truly said, "No man could mislike that godly book that had any godliness in him, joined with knowledge."

Not only were forms provided for public devotion, but our Reformers composed forms for the closet and household, in "THE PRIMER OF PRIVATE PRAYER," still extant, in "order that," in Jeremy Taylor's beautiful words, "the religious principle, like Elisha stretched upon the dead child, might give life and animation to every part of the body politic."

Moreover, Cranmer put forth (1547) the first Book of Homilies (by Cranmer himself and his chaplain, T. Becon, Latimer, and others), in this reign to supply the lamentable defect of preaching powers in the clergy of that day.

The composition of our truly Catholic Thirty-nine Articles will be hereafter considered. Melancthon had pressed on Cranmer the project of a general creed, to be drawn up by a congress of learned men of all nations, which should bind together the Protestant community throughout the world. Cranmer entertained the project heartily (see his letter to Calvin). Calvin (Op. ix. p. 268) declared to him he



would not hesitate to traverse "ten seas" to promote such a design. But owing to the mutual divisions of Protestants, probably promoted by the intrigues of the Council of Trent, this desirable attempt failed; and Cranmer confined himself to drawing up, with Ridley and Martyr, comprehensive Articles for the Church of England only. Their model, except as regards the Sacraments, was the Confession of Augsburg, a strictly *Lutheran* confession, drawn up by Melancthon, who, it was hoped, at that very time (A.D. 1551-1553), would have accepted the chair of divinity at Cambridge, made vacant by Bucer's death. It is an additional proof that our Articles were not designed as *exclusively* Calvinistic that the forty-two Articles of Cranmer, when reduced to thirty-nine by Archbishop Parker, in 1562, were revised with the *Lutheran* Confession of Wirtemberg. Thus it is plain they were meant as a *common* ground for all orthodox Protestants to meet on. It is this very catholicity, whereby they strive to include all true Christians of various shades of opinion *in minor points*, on the one basis of all *Protestant essential* Scripture-truth, that has provoked the dislike

to them on the part of extreme, though sincere, partizans on both sides. It was therefore the Westminster divines (p. 45) reviewed them (1642), with the express design of making them *more determinate in favour of Calvinism*. The very title originally prefixed expresses this, wherein their object is stated to be "for the *avoiding of controversy*, and the establishment of *godly concord* in matters of religion." As Blunt well states it—"Our reformers did not desire to confine religious opinion so closely as thereby to prejudice religious sincerity; nor did they expect that the pyramid of a *national* church would stand firm when set upon an apex instead of a base;" for "they knew the ground on which they invited a nation to take its stand must be broad to admit of it." Instead of calling them, with Milton, "halting prelates," we have reason to bless God who guided them amidst such stormy conflicts to the founding for us of a church distinguished pre-eminently, if ever church has been, for the sober-minded and unobtrusive, though most earnest, practical piety it inculcates.

Let not, however, the Spiritual Catholicity of our National Church be confounded with the latitudinarian breadth, by which a party,

neither High Church nor Evangelical, would dilute all the distinctive dogmatical truths of Holy writ. We dare not extend our limits, by a spurious charity, so as to be broader than God's Word has defined them. Such breadth, we confess, is not to our taste. "There is the breadth of a noble river, with its lofty and well-defined banks : and the breadth of a marsh, which is one sheet of mud and water. We are satisfied to be flowing between the banks of the one, though at the cost of not attaining the expanse of the other."

Edward's blessed reign was to be a short one ; and its close was such as it had been throughout. Almost his last prayer was— that which ought to be *our* prayer too— "O my Lord God, defend this realm from Papistry, and maintain Thy true religion." At Mary's accession all was changed. The church was now to be baptised in blood, previous to its permanent establishment. And never did any age of the church produce a more heroic band of martyrs. In the three years, from 1555 to 1558, no less than two hundred and eighty perished in the flames, beginning with John Rogers, and including such honoured names as Hooper, Ridley, Latimer, Rowland Taylor (the

ancestor of the illustrious Jeremy Taylor,) and, above all, Cranmer. It is a curious fact observed that of the martyrs none met their death so courageously as married men, and the parents of many children.

Who is there who has not engraved on his memory the noble words of the Apostle of England, as Latimer was called, when summoned by Mary, "I go as willingly to render a reckoning of my doctrine as ever I went to any place in the world?" or Ridley's address to him at the stake, "Be of good cheer, brother, for God will either assuage the fury of the flames, or else strengthen us to abide it?" Alas! poor Cranmer, we all know, was betrayed by the weakness of a character naturally yielding, and the hellish cunning of Popish enemies, to recant. Having failed to shake his faith by threats and a dungeon, they succeeded in seducing him by loading him with indulgences and treacherous promises, in the house of the Dean of Christ's Church, whilst all the time they had resolved on his destruction. When they had effected his apostasy, they sent him to the flames. "To conceal his fault," says Fuller, "had been partiality; to excuse it, flattery; to defend it, impiety; to

insult over him, cruelty; to pity him, charity; to be wary of ourselves in any like occasion, Christian discretion." He made what amends he could. At the funeral sermon, preached by Dr. Cole, when the Romanists looked for a confession confirming his recantation, he, with deep self-loathings, abjured his apostasy. At the stake he cried, "This unworthy right hand!" thrusting it into the fire to be burned first, as with it he had signed the unworthy recantation; and he died courageously confessing the faith of Christ crucified.

Such was the short but fiery ordeal through which the church passed, in order that it might come forth as gold purified and refined. Had Cranmer, and the others who signed the will of Edward the Sixth, unjustly transferring the crown from Mary, the rightful successor, to Lady Jane Grey, succeeded, the Protestant cause, which they meant to serve by injustice, would probably have prospered less than it did, when watered with the blood of martyrs. Mary also, sincere in her bigotry, by her disinterested restoration of the abbey-lands as well as the first-fruits and tenths to the church, and by her putting a stop to the greedy confiscations of church property by

secular hands, served a useful end in God's Providence. The restored property was afterwards appropriated by Elizabeth, and remained in the hands of the crown, until Queen Anne generously gave it back as a fund for augmenting small livings, known as the "Queen Anne's bounty." Thus God overruled evil for good in the end.

From the day of Elizabeth's accession England was lost for ever, as we hope, to Rome. In her procession through the City of London nothing more endeared her to the multitude than her warm acceptance of an English Bible, richly gilt, which was let down from a pageant by a child representing Truth. She kissed it fervently, giving the city greater thanks for that excellent gift than for all the rest.

Still Elizabeth moved with great caution as the exigency required. Thus, when the court buffoon besought her to "release the four prisoners who had been long bound, so that the people could not see them, Matthew, Mark, Luke, and John," she replied, "she must first try to know *the minds of the prisoners themselves*, who perhaps desired no such liberty." Her principle, according to Walsingham, was "to deal tenderly with consciences, but not



to suffer causes of consciences to grow to be matters of faction." And something of the spirit of faction had unfortunately sprung up among the English Reformers, whilst dwelling as exiles at Frankfort, during the Marian persecution. The Jesuits did not fail to use this for their own purposes. As an instance, it is told of one Faithful Cummins, a Dominican friar, that he assumed the disguise of a nonconforming Protestant, and drew much people after him, by readiness in long extempore prayer and by inveighing against Pope Pius the Fifth. Being suspected by the Privy Council, he effected his escape to Rome; and there told the Pope: "That his Holiness little knew what service he had done by speaking so much against him." When the Pope asked how, he said, "By preaching against forms of prayer, and calling the English Prayer-book English mass, he had made the Church of England as odious to the multitude, as the mass was to the Church of England; and that this would be a stumbling-block to that church while it was a church." Whereupon the Pope rewarded him with two thousand ducats. This, with other similar cases of Jesuit intrigue, as Giles, Mason, Blagrove, Heath,

etc., though they do not justify, yet give us an idea of the cause of the queen's extreme and impolitic severity against Non-conformists. Still, it must in justice be admitted that, extreme as the Puritan principle was, it served the important function of purging out thoroughly the remains of Popery, still partially lurking in the Church and nation. It was with this feeling Archbishop Grindal ventured to reprove the queen for intolerance in suppressing "prophesying" or preachings, and was suspended in consequence. We may well regret the intolerance of that Act of Uniformity which consigned Coverdale, the translator of the Bible, and Fox, the author of "Book of Martyrs," to an old age of poverty and obscurity.

A fresh REVIEW OF THE PRAYER-BOOK was entrusted to eight commissioners, appointed by herself, of whom Parker, Cox, and Grindal were leading persons. Slight alterations were made in the Lessons; and in the Litany this sentence was omitted as too harsh for the language of prayer, though true: "From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord deliver us." In the Communion, the present form of words in

delivering the elements resulted from joining together the clause of delivery used in Edward's first Prayer-book with the clause substituted for it in his second. Elizabeth's tendency as to the sacramental "presence," images in churches, clerical celibacy, and church ornaments, was less Protestant than that of Edward the Sixth. Yet Edward's *Second* Prayer-book, with but a few trivial alterations, was re-enacted, as may be seen in the Act 1 Eliz. c. 2, prefixed to all correctly printed Prayer-books. It is a curious fact that the Romanist laity, for the first ten years of this reign, attended our church services as thus reformed, and even the table of the Lord; and would probably have continued to do so, but for the interference of the Papal authority.

Having mentioned Parker, I may observe that it was of his consecration as Archbishop of Canterbury that the Papists invented the story that the elect bishops met at the Nag's Head Tavern, and were in great disorder, because Kitchin refused to consecrate them; and that Scory made all kneel down, and laid the Bible on their head, saying, "Take thou authority to preach the Word of God sincerely;" and that this was all the ordination they ever

had ; and that Neal, Bonner's chaplain, saw them through the key-hole. This story was first invented in King James's time, about forty years after. But the Earl of Nottingham, who had seen Parker's consecration, 17th December, 1559, declared that it was performed in Lambeth Chapel, by the four bishops, Barlow, Coverdale, Scory, and Hodgkins, according to the due order of the Common Prayer-book, the only irregularity being that the Ordinal had not then been legally re-established. And contemporary documents confirm this statement. The confirmation of this election was eight days previous, at the Church of Mary-le-bow, Cheapside. It is *possible* that the story arose from the various officers engaged at the confirmation having afterwards dined at the Nag's Head, close by ; but as this is conjecture, it is *as* possible and probable that the whole was a fabrication from first to last. One of the many marks of the apostasy is the "speaking lies in hypocrisy."

The second Book of Homilies, written mainly by Jewel, was published in 1563. In the Royal preface to this book a liberty to change a chapter of *the Old Testament* for a more edifying one in *the New* was

given to the minister. A New Calendar of Lessons came out in 1561. Our present Lectionary is an improvement on this. The Bible, known as "The Bishops' Bible," was brought out subsequently by Parker, in concert with other learned bishops, to each of whom a particular portion of the work was allotted. Several revised editions followed the first, from the same hand. It was in the same reign, under a succeeding Primate, Whitgift, that the three Articles in the Thirty-sixth Canon, containing the form of assent to the Prayer-book (now altered), were ordered to be subscribed by all ministers, in order to check the Puritans, and establish uniformity in Divine service. The Act of 28 and 29 Victoria has substituted "the Declaration of assent." The motto Whitgift chose well expresses his firmness in the midst of opposition, and his conviction of ultimate triumph for the order of the Church—"Vincit qui patitur." Would that he and the church authorities had endeavoured, like Grindal, his meek but fearless predecessor, to conquer the Puritans by *love* and *patience*, rather than by weapons of persecution, which that formidable engine of spiritual tyranny, the Ecclesiastical High Commission Court,

first established in this reign, put into their hands. But in those days toleration as to religious differences was not only not *practised* on either side, but not even *approved of*. They had at last a bitter experience of the truth: "All they that take the sword shall perish with the sword."

Whitgift died in the time of James the First, deeply regretted by the king. "The ruling passion was strong in death" in his case. His last words, with uplifted eyes and hands, were, "Pro ecclesiâ Dei! Pro ecclesiâ Dei!"

In James the First's reign the petition known as THE MILLENARY PETITION, professing to be signed by a thousand of his Majesty's subjects and ministers (though, in fact, by only eight hundred), was presented. Besides the usual objections to the Prayer-book, it complained of the length of the services, and that the canonical Scriptures ought alone to be read in the church. This was the occasion of THE HAMPTON COURT CONFERENCE (opened on 14th of January, 1603), in which Whitgift, Archbishop of Canterbury, with many others, was advocate for the Church; whilst on the Puritan side, Dr. John Reynolds, of Corpus Christi, Oxford, was



leader. However, from the first, the king and the Episcopalians seem to have resolved to yield nothing—perhaps rightly so; but it is a pity there was not more of a conciliatory spirit exhibited. The king, after having heard both sides, said, that “the bearing with some blemishes in a Church was better than innovation;” and as to the objection made by some to “rags of Popery” (the white surplice worn), “that no society of Christians ought to separate farther from the Church of Rome than she had departed from herself and her own primitive condition.” “Doctor,” said he to Reynolds, with a smile, “they used to wear shoes and stockings in times of Popery; have you therefore a mind to go barefoot?” He, as well as Whitgift and the Episcopalians, stated also that the absolution for the sick, so often objected to, refers to church censures in the case of any scandal committed and repented of by the sick man; so that, “where there precedes not excommunication or penance, there needs no absolution.” Besides other things, he showed the groundlessness of the objection to the phrase in the Marriage Service, “With my body I thee *worship*,” since it meant simply, as Scripture saith,

“giving honour unto the wife.” “As for you, Dr. Reynolds,” added the king, “many men speak of Robin Hood who never shot in his bow. If you had a good wife yourself, you would think all worship and honour you could do her well bestowed.” Another of the jests of his Majesty, not altogether very dignified or feeling, was when Knewstubs urged that the use of the cross in baptism gave offence to weak consciences; he replied by asking, “How long would they be *weak*? Whether forty-five years was not long enough for them to grow *strong*? Some of them were *strong enough*, if not *head-strong*; as they thought themselves able to teach him and all the bishops in the land.”

He ended by saying, “If you will not conform, I will *harry* [*i.e.*, as with a pack of harriers] you out of the land, or else do worse.” Three changes only were made. They inserted forms of thanksgiving, prayers for special occasions, and the explanation of the sacraments in the Catechism: and the rubric was altered as to the minister of baptism. The Judicial Committee of Privy Council, in *Escott v. Martin*, ruled that in our Church lay-

baptism, though not encouraged, is not disallowed (see page 178). Of the three leading personages of this Conference it was pithily said, "The king was *above* himself, Bancroft, Bishop of London *even with* himself, whilst Reynolds fell *beneath* himself." It is a story told (if true) of this Dr. John Reynolds that originally he had been a zealous Papist, whilst his brother William was as zealous a Protestant. The two brothers held a discussion, and each maintained his own side so ably as to convert the other; so that John, who had been a Papist, became a Protestant; and William, the Protestant, became a Papist. This gave occasion to the following distich:—

"Quod genus hoc pugnæ est? Ubi victus gaudet  
uterque,

Et simul alteruter se superâsse dolet."

"What kind of war is this? When conquered, both  
are glad,

And either to have conquered other, sad."

After the Hampton Court Conference, John conformed to the Church ceremonies, and died a rejoicing Christian and sincere member of the Church of England.

The most important result of this Conference was, THE NEW TRANSLATION OF THE BIBLE, suggested by Dr. Reynolds, and

entrusted to fifty-four of the most learned in the kingdom, of whom he was one. They were divided into six divisions, a separate portion of scripture being allotted to each. Every member of each division was to take the chapters assigned for the whole company ; then all the divisions met, and decided, after examining the work of each, which parts should stand. The work of each division was next submitted to all the other divisions. Lastly, three or four most eminent divines in each university, though not translators, consulted with the heads of houses for reviewing the whole. The work began in 1607, and was completed in three years (1611). No work has more tended to fix the purity and strength of the English language. Surely individual men of the present day should hesitate about their competency to improve on a translation executed with such extraordinary care, as a whole, though particular phrases and sentences might here and there be altered with advantage. "The Revised Version" of 1881, as an *English translation*, is never likely to supersede "the Authorized Version," of 1611. As a *commentary* it is of much value, but certainly not infallible,—for instance, 2 Tim. iii. 16, where the posi-

tion of the two adjectives closely joined by the "and" (καί), forbids taking the one as an epithet and the other as a predicate "every Scripture inspired by God (as if there were any 'Scripture' *not* inspired), is also profitable!"

Perhaps I may here mention that Calvinistic doctrines, which some deny to be compatible with our Church's teaching, were so decidedly held in Oxford University in this reign that a preacher, in 1623, was compelled to recant expressions he had used to the contrary, and to maintain that the decree of predestination is unconditional, and that grace sufficient for salvation is not given to all. "Whatever doubts," says Hallam, "there may be of the Calvinism of Cranmer and Ridley, there can surely be no doubt as to the chiefs of the Anglican Church under Elizabeth and James the First." Indeed, Whitgift put forth the famous Lambeth Articles, nine in number, to teach ultra-Calvinism, as though the doctrine of our Church. The queen, fortunately, used her prerogative in suspending them, not as incompatible with our Prayer-book, but as discussing subjects dangerous to dogmatize on.

How strange, as Marsden well remarks, that, in a few years, the ultra-Calvinism of Whitgift, the persecutor of the Puritans, should have become the heritage of the ultra-Puritans,—of Dr. Reynolds, who *wished* at the Hampton Court Conference to have introduced the Lambeth Articles into our formularies,—and of the Westminster Assembly subsequently, which actually revised our Prayer-book to make it more decidedly Calvinistic.

In the interval between Whitgift's death and the appointment of his successor, the Canons, under which the clergy (not the laity) are now governed, so far as they agree with the laws of the land, were passed by both houses of Convocation (but not by Parliament). They are a hundred and forty-one in number, and were collected by Bancroft, Bishop of London, who presided, out of the Articles, injunctions, and synodical acts passed in the reigns of Edward the Sixth and Elizabeth. The clergy are not, however, as some have fancied, sworn to obey them; though beneficed clergy, it is true, at institution, swear canonical obedience to the bishop.



In the reign of Charles the First, and the year 1637, that notorious abettor of the cruel tyrannies of the Star Chamber and High Commission Court, LAUD, ARCHBISHOP OF CANTERBURY, made his unfortunate attempt to introduce into Scotland our Liturgy, with certain alterations, bringing it into closer agreement with the first and less reformed Prayer-book of Edward the Sixth. These alterations, excepting the substitution of the word Presbyter for Priest, were not much calculated to conciliate men hating Popery. On the 23rd of July, 1637, this Liturgy was first read in St. Giles's Church, Edinburgh, by the Dean of Edinburgh, amidst such a hideous noise that not a word could be heard. The Bishop of Edinburgh stepped into the pulpit, and tried to appease the tumult; but scarcely had he begun when a woman named Janet Geddes, threw her folding stool (still to be seen at Edinburgh) at the bishop, who narrowly escaped the blow. All became a scene of confusion. In other churches similar scenes were enacted. The result of this ill-timed attempt led ultimately to the demolition of Episcopacy in Scotland,—to the solemn

League and Covenant (so soon about to be broken, not only by Cromwell, but even by Charles the Second, who took it to win favour),—and to the invasion of England by a Scotch army; and ultimately, Laud and Charles I. were brought to the block, and the Constitution in Church and State was overthrown. However much there may be to condemn in the king and archbishop in their prosperity, there can be but one opinion as to the flagrant injustice of their execution, and as to their Christian heroism in adversity.

The sacramentarian system, and the exaggeration of the authority of “the church” (meaning the clergy) were not fully developed in our church until the time of Laud, to whom the Pope showed his gratitude by the offer of a cardinal’s hat. Before that time, the Puritans (a party *in* the Church, not separatists from it, like modern dissenters, who do not trace their origin to the Puritan non-conformists), whilst disputing with their opponents on ceremonies and church polity, were acknowledged to be in perfect consent with them on *every doctrinal point*, the sacraments included. Indeed,

the Shorter Catechism of the Westminster Assembly exactly agrees with our own in its view of both sacraments. "Then first," says Hallam, "our clergy, like Hector in the spoils of Patroclus, had assumed the celestial armour of authority, but found that, however it might intimidate the multitude, it fitted them too ill to repel the spear that had been wrought in the same furnace." Romanism can use this argument with far more weight against others, if it be a sound one. And as to dissenters, experience shows us in Laud's case how it aggravates, instead of healing, dislike to our Church and its Liturgy.

The attack on the Prayer-book commenced in April, 1642, by the appointment of THE WESTMINSTER ASSEMBLY OF DIVINES by Parliament to reform the government and Liturgy of the Church. There were but few appointed favourable to the Church: of these Ussher was the most distinguished Episcopalian. The learned Lightfoot was the most eminent of the Presbyterians. Their first act was to unite with Parliament in taking THE SOLEMN LEAGUE AND COVENANT for the preservation of the reformed religion of

the Church of Scotland, and the reform of religion in England and Ireland—in fact, to reduce the Church of England and Ireland to conformity with the Church of Scotland; their next, to prepare an ultra-Calvinistic *Confession of Faith*, which is still the standard authority of the Church of Scotland, and A DIRECTORY FOR THE PUBLIC WORSHIP of God throughout the Three Kingdoms, setting aside the Prayer-book. The Episcopalian clergy, to the number of sixteen hundred at the lowest, and seven thousand at the highest computation, refusing to sign the Covenant, were ejected from their livings. Among these victims of bigotry were Walton, Chillingworth, and the ever-memorable John Hales. Prideaux, Bishop of Worcester, died in great want, leaving his children, as he said, “no legacy but pious poverty, God’s blessing, and a father’s prayers.” Fuller, the Church historian, and Pearson, the expositor of the Creed, were also ejected. Amongst charges brought against Wren, Bishop of Ely, was this absurd one, “that, having been gored by a cow, and desiring to be prayed for in the church, he commanded the prayers to be read, used at the churching of women,

for his deliverance from the cow." Many, in spite of insults from the rude soldiery, persisted in using the proscribed Liturgy. Dr. Hacket was the last of these. One Sunday, when he was reading the Common Prayer in church, a soldier of the Earl of Essex clapped a pistol to his breast, and commanded him to read no further. The doctor, undaunted, replied, "*I will do what becomes a divine, and you may do what becomes a soldier.*"

It is told of the Westminster scholars also that they offered up public prayers for King Charles the First within an hour or two before he was beheaded : upon which South, who was one of them, remarks, "They were not only called, but really were king's scholars."

Some of the clergy committed to memory the prayers of our Liturgy, and offered them up without book. The eminent Bishop Bull, then minister of St. George's, was sent to baptize the child of a dissenter. He went through the whole office of baptism, which he had committed to memory, with such life and spirit, that all present were extremely affected. After he was done, the father of the child, who was utterly ignorant of our Prayer-book

returned him many thanks, and observed how much more edifying were the prayers of those who prayed by the Spirit, than those who depended on forms. Upon this, Mr. Bull showed him every prayer he had used in our Prayer-book, which had so good an effect that ever after the father and his family attended our church services. Evelyn mentions that Cromwell by proclamation forbade any of the Church of England ministers to preach or administer sacraments on pain of imprisonment or exile, after December 25th, 1655; and on that day (Christmas) he went to hear Dr. Wild "preaching the funeral sermon of preaching;" and "so pathetic was his discourse it drew many tears from the auditory.' Henceforth, blasphemous and unlettered mechanics, of various sects, filled the pulpits. Rude soldiers would suddenly surprise members of the Church of England at Communion, and hold their muskets at them when going up to receive the Sacrament, and drag them before the marshal, or to prison, saying that the Common Prayer was only the mass in English. The use of the Prayer-book was forbidden, even to the laity and in the domestic circle, by a heavy fine. The



Protector charged the judges of assize *to suppress ale-houses and the Book of Common Prayer!* Similar scenes were enacted in American New England; and two brothers, named Brown, of the Church of England—the first champions of religious freedom in America—were expelled from Massachusetts. Many were the prayers then offered in secret, like that in Evelyn's diary, "The Lord Jesus pity our distressed Church, and bring back the captivity of Zion!" These prayers were at length heard, and the monarchy and church re-established, after CHARLES THE SECOND'S RESTORATION, in May, 1660.

In the March following a COMMISSION, consisting of twelve bishops and twelve Presbyterian divines, was appointed to review the book of Common Prayer. Coadjutors, too, were appointed on each side, including on the Episcopalian side, Pearson, the famed author of the Exposition of the Creed; and on the Presbyterian side the learned Lightfoot, and the pious Baxter. The last had been offered by the king the Bishopric of Hereford, but declined it. He offended the Episcopalians by proposing to substitute a "Reformed Liturgy," composed by himself in one

fortnight (!) for the beautiful Liturgy of saints and martyrs of all ages : a proposal wanting in modesty, as in judiciousness. One is reminded of the village carpenter's bill to the churchwardens : "To altering the Creed, mending the Commandments, and making a new Lord's Prayer, 10s. 6d."

It was at this Conference that *doctrinal* objections to the Prayer-book were for the first time alleged. The commissioners met in THE SAVOY. The chief changes made by Convocation in the Prayer-book were : the insertion in the Litany of a clause against rebellion and schism ; the addition of the Collects for Ember Weeks, for the third Sunday before Advent, for the High Court of Parliament, for All Sorts and Conditions of Men ; and the General Thanksgiving,—the last composed by Bishop Reynolds ; also Forms of Prayer to be used at Sea, for 30th of January, and for 29th of May.

This was THE LAST REVISION OF THE PRAYER-BOOK ; and though these changes are unobjectionable in the abstract, the *spirit* dictating some of them was not conciliatory to political and religious dissentients, as, for instance, the clause in the Litany against *rebellion* and *schism*. We

cannot but regret what followed, namely, the passing of THE ACT OF UNIFORMITY, in 1662, so much at variance with the king's own declaration at Breda in favour of tender consciences. It was notoriously so worded as to offend the consciences of Puritans. Thus, whereas the latter objected to saints' days, the Anglican party added a few more. A clause was inserted in the prayer for the church militant, giving thanks for departed saints, a desirable insertion to realize the Communion of Saints, and carefully avoiding any mention of them by name. And when reasons were given against the Apocryphal lessons, the bishops inserted the legend of Bel and the Dragon, in contempt of such scruples. Even thus, when some one remarked to Bishop Sheldon, afterwards archbishop, that he thought the Puritans would conform, Sheldon replied, "I am afraid they will!" His fears were groundless. The intention of the Act was fully realized. On the 24th August, St. Bartholomew's Day, long known as the Black Sunday, two thousand clergymen, and among them Baxter, resigned, rather than accept its terms. The authors had the satisfaction of having thrust out the

Puritans, and got in Bel and the Dragon. But as Baxter observes, "The more the bishops thought to cure schism by punishment, the more they increased the opinion that they were persecuting enemies of godliness, and become the captains of the profane." Still we must remember what we owe to the Acts of Uniformity. They are our sole safeguard against schismatical, heretical, or unscriptural services.

Blessed be God, our lot has fallen on happier times. A revival of real religion has taken place in our beloved Church, and with it a liberality of feeling, combined with a hearty desire for unity among all who love the Lord Jesus in sincerity. There is little pretext for separation from her in the present day. The Romanising party among us shows, it is not of us, by its hatred of the Scriptural xxxix Articles, which it calls, "the 40 stripes save one." Surely even the cursory view I have taken of her Services, Articles, and history, leaves no reasonable doubt as to the fact of her teaching the whole truth as it is in Christ Jesus.

Then, as to the liberty she affords tender consciences in her Communion, I can only repeat what a pious Christian who had left

the Church and returned said : " I once took the leap, but was heartily glad to come back. There is no liberty in sects compared with that of the Church of England."

As to separation, it seldom ends there ; it is generally division on division until there is " old and new connection," disruptions breaking forth from more ancient schisms, so that, as has well been said, " Division is their sin, and division is their punishment."

What a handle do our Protestant divisions give to Papists and infidels to say to us when we attempt their conversion, " First agree among yourselves, and then we will hear you." Even supposing there were error in some of our ceremonies, seceders should remember the truth expressed by good Bishop Hall, " Better to bear a ceremony than to rend a church."

As to the use of forms, Rev. C. Simeon's remark is worthy of attention : " If a sensible person were to write down *all* the prayers that are uttered under the name of extempore prayers in different chapels for one Sunday, he would fall down on his knees and thank God for the Liturgy of the Church of England."

As to the national establishment of

religion, the words of Dr. Owen, a Non-conformist, to the Government ought to be remembered: "If it comes to this, that you say *you have nothing to do with religion as rulers of the nation*, God will quickly manifest that *He hath nothing to do with you as rulers of the nation.*"

At the present day there is less reason than ever for being separated from our Church. The Lord is now honouring her Christian labours at home and abroad. Oh! let us all, ministers and people, pray and strive, under the shadow of her olive tree, for an increased outpouring of His Spirit on ourselves and on her efforts! Whilst we are zealous for the whole truth, and jealous of any corruption of the simplicity that is in Christ Jesus, let us shrink from *the spirit* of party, for party's sake, and seek that the mind which was in Him may also be in us. Time is rapidly hastening forward to eternity; and a great work is to be done by each of us now, or else never. Let us join together as one man in furthering that everlasting work, whilst there is yet time. "Oh! what are the things we fight for," exclaimed Leighton, "compared with the great things of God?" Let us not allow the devil to turn us aside



from the main essentials—the glory of the Redeemer, and the salvation of never-dying souls—to the by-paths of contentiousness and groundless scrupulosity. May the rule of Philip Henry be ours, and then infidelity and Popery will fall to the dust before the Church of Christ in its unity in the truth:—"Henceforth I resolve, by God's grace, to spend my chief zeal on those great essentials on which all true Christians are agreed, and as to other things, to walk according to the light God has given me, and to give credit to others for doing the same."

May we be ever faithful children of the Church of England whilst she is faithful to the written Word of God ; and be prepared and ripened in this nursery on earth, to be transplanted to the heavenly paradise of our God, where the Church triumphant, in faultless unity, shall sing the Redeemer's praises for ever !

## Chapter Second.

“Keep thy foot when thou goest to the house of God.  
. . . Be not rash with thy mouth, and let not thine  
heart be hasty to utter anything before God : for God is  
in heaven, and thou upon earth.”—*Eccles.* v. 1, 2.

THE subject for our consideration is THE BOOK OF COMMON PRAYER AND ITS COMPILERS—no common book and no common men. Never was there a day in which a clear understanding of the spirit and letter of our beautiful Prayer-book, and the history of its compilation, was more necessary. On one hand, amongst ourselves there has arisen a powerful party, which would have us believe that the Scriptural Prayer-book, handed down by our pious reformers, many of whom sealed their love of the truth and hatred of popery with their life-blood, actually teaches those very Romish doctrines against which it was designed as a protest : and once more we are threatened with, if not unvarnished popery, at least the semi-popery of a

sacerdotal caste of sacrificing priests, a ceremonial ritualism as burdensome as "the beggarly elements" of the Jewish law of bondage; and, instead of "the law of the spirit of life in Christ Jesus," and the precious doctrine of justification by faith only, we are offered an *opus operatum* and priest-exalting system of justification by sacraments. On the other hand, we have from without, foes, not only Rome, but, alas! also many who ought to be brethren in spirit if not in externals, assailing our Prayer-book, and saying of our venerated Church, "Down with her! down with her, even to the ground!" To meet these assailants each of us ought to be able to give a definite answer to the question, Why am I a member of the Church of England? With this view, I desire that this treatise may lead us all to a fuller examination of the excellencies of our Prayer-book by the light of the inspired Word. The result I feel confident will be, we shall agree with Dean Comber in thinking that our Liturgy is so *plain* that the most ignorant may pray with understanding, so *full* that nothing is omitted which is fit to be asked in public, and so *particular* that it compriseth most things which

we would ask in private, and yet so *short* as not to tire any that has true devotion. Most of its language is taken out of Holy Scripture ; like the moon, that shines with the borrowed light of the sun, the Book of Common Prayer reflects the glory of the inspired Word, not presuming to claim juxtaposition as its fellow, but content to be its humble handmaid. Therefore, the true churchman can say, Not only do I thank God I am a Bible-Christian ; but also, in a subordinate degree, I thank God I am a member of the Church of England.

Having considered already THE HISTORY OF THE CONSTRUCTION OF THE PRAYER-BOOK, as it now stands, I now propose to consider in order :

- I. THE ORDINARY CHURCH SERVICES ;
- II. THE SPECIAL SERVICES AND OFFICES ;
- III. THE THIRTY-NINE ARTICLES, AND DISCIPLINE OF THE CHURCH.

The spirit of our Liturgy and prayers is, "I will pray with the spirit and with the understanding also." The spirit of our rites, discipline, and formularies is, "Let all things be done to edification." The spirit of our Articles is, "to the law and to the testimony : if they speak not according

to this word, it is because there is no light in them." Lastly, the spirit that animated the fathers of our English Reformation,—authorities often more to be trusted than some of the so-called fathers of the ancient Church,—was a sincere desire that the Church of England's teaching should be neither *high* nor *low* but *broad*,—broad without being lax,—broad and all-embracing as the Gospel—that is, truly evangelical, yet not latitudinarian. All that is precious in the teaching, usages, and worship of the primitive Church is retained. All that is repugnant to Holy writ is rejected. The Church they have preserved for us is the most Catholic—*i.e.* the most Scripturally comprehensive in the world ; as the Romanist, which arrogates to herself peculiarly the name "Catholic," is the *least* Catholic among so-called Christian Churches.

First, then, in discussing our Church Services, let me briefly state the reasons why FORMS OF PRAYER are generally to be preferred to extempore praying in public worship.

The term COMMON PRAYER is as old as Justin Martyr, A.D. 148 ; and does not mean *ordinary* prayer, but JOINT PRAYER,

prayer in which *all can join* in praying to our common God and Saviour. Now, whilst I admit the advantages of extempore prayer for special exigencies, I think that *joint* prayer is less realised in praying extempore in public worship. The congregation may *follow after* the minister's words, but they are apt to be left lagging behind ; they cannot well pray *with* him ; for they can hardly know what he is next about to say, so that they are rather *hearing* than offering *joint prayer with* him. Now the promise of the Lord Jesus is, "if two of you shall *agree* on earth, as touching anything that they shall ask, it shall be done for them of my Father in heaven." But how can there be an agreement as touching anything they shall ask between the minister and the people when the latter cannot know *what* the minister is about to pray for ? Or, if, from the minister habitually repeating much the same words or ideas on all occasions, the people can form a good *guess* of what is coming next, then his prayer practically ceases to be extempore ; and the choice is between *his* form and the form in which many of the holiest men of all ages have addressed our God. Not many would hesitate to which to give



the preference. To quote the "Cautions for the Times" edited by Archbishop Whately :—"Let *the whole* of what is said even by one of the most unexceptionable [extempore ministers] be taken down exactly in writing, and printed and published as a Form of Common Prayer, and it would perhaps be found open to more censures than all our Church Services put together." Simeon says, "If *all* men could pray at *all* times, as *some* men can *sometimes*, then, indeed, we might prefer extempore to precomposed prayers,"—though not even then, if there is to be common or *joint* prayer, for the reasons already given.

Moreover, the minister is likely, in extempore prayer, to forget that it is to God, and not to the congregation, he is addressing himself: he is but too apt to embody *exhortations* under the form of prayer,—thus making what ought to be prayer, an *oblique sermon*. And if in sermons it be a temptation to the minister to seek the admiration of his hearers, still worse is it in his prayer to be tempted to a display of his gift of praying, and, whilst using language of humility before God, to have his mind engaged in seeking for the

happiest mode of expression. Alas! that we should have to add—such is our frailty—sectarian bitterness will display itself even in prayer in public when unwritten, and the oblique sermon gives place to a lower degradation of this holy service, even to the *oblique invective*. To some of our readers the story mentioned by Sir Walter Scott will suggest itself. On the approach of Prince Charles to Edinburgh, in the rebellion of 1745, a Presbyterian minister, named McVicar, who bore no goodwill to the House of Stuart, on the following Sunday, in his public prayer in the West Kirk, used words to this effect : “ O Lord, there is a young man come here seeking an earthly crown, do Thou be pleased speedily to grant him a heavenly crown ! ” Few in our days are so fanatical as to utter such a prayer ; but sober forms guard against the possibility of such dangers.

Perhaps the strongest objection to public extempore prayer, and argument for Scriptural forms is, that in the former there is an absence of GUARANTEE FOR ORTHODOXY, which the latter so effectually provides. It is a melancholy fact that Calvin’s Scriptural doctrine, in course of time, not only in Geneva, but even in many Presbyterian

congregations of England, Ireland, and America, gradually gave place to open Socinianism. This is the true justification of the Black Gown in the Pulpit. It relieves the Church from being responsible if false doctrines be preached from the pulpit. The minister himself is alone responsible and the Bishop who authorises him to preach.

But in our Church, *utter* wandering from the faith is an impossibility, so long as her Scriptural liturgy remains as it is. Let a Romanising minister on the one hand, or a Rationalist on the other, in defiance of his own solemn obligations, keep back any leading truth, or broach open heresy, the prayers of the Church, which he must use, are always a standing witness for the truth, so that the evil of the pulpit's teaching is corrected by the orthodoxy of the reading-desk.

The ideal of common or joint prayers is realized in our system of RESPONSES, which is a happy contrivance for making the whole people feel they have their share in the public service. They keep up the attention, and prevent weariness, if only the people will heartily join in them. The short alternate ejaculation are as *quick darts*

*shot up* to heaven, as Augustine says (Ep. cxxx. 10, "Raptim quodammodo *jaculatas*." Our word *ejaculation* is derived from this metaphor); they give life and spirit to the worship. Thus the Church of England minister conducts the prayer *with* the people, instead of praying *for* them. Instead of being only *heard by* them, he and they join in common worship.

THIS EXCLUSION OF THE PEOPLE FROM THEIR SHARE IN THE PUBLIC WORSHIP goes to a more dangerous extreme in the Church of Rome. In her services there are, strictly speaking, no *common* prayers. The priests say and do all: the people meanwhile gaze about, whisper to one another, and look on private manuals of devotion, which may or may not have any connection with the vicarious prayers and masses which, as their virtual Mediator, he offers before God in their stead.

From the earliest days forms of joint prayer have been in use. Most of KING DAVID'S PSALMS were expressly composed for public worship, as the titles indicate. If it be objected that this is a form of *praise*, which all, even those who reject forms of *prayer* admit, we may answer with Rev. J. Newton—

“Crito freely will rehearse  
Forms of prayer and praise in verse :  
Why should Crito then suppose  
Forms are sinful when in prose ?  
Must my form be deemed a crime,  
Merely from the want of rhyme ?”

The synagogue worship of the Jews, which the Lord sanctioned by His presence, was conducted with similar forms. “If then,” says the judicious Hooker, “it had been of such dangerous consequence to pray by set form, would God have omitted to warn His people of it when He foresaw His churches would use them for 1300 or 1400 years ?”

But the question of the lawfulness of forms is for ever set at rest by our Lord having given the best form ever composed, as a model to us, THE LORD’S PRAYER. Nay, farther : The Lord Jesus not only sanctions hereby their use, but seems to imply that forms are specially suited for joint prayer ; whilst such words as the sense of each one’s individual wants suggests are adapted for closet prayer. For, observe, St. Matthew, vi. 6, the Lord first uses the Singular number when He gives directions for private prayer, “*Thou*, when *thou* prayest, enter into *thy*

closet, and, when *thou* hast shut *thy* door, pray to *thy* Father, which is in secret." Then, when He passes from private to public or joint prayer, he adopts the Plural number, and gives a *form*, which he did not in the former, " But when *ye* pray, use not vain repetitions. After this manner pray ye, *Our* Father which art in heaven." This fact applies the superiority of forms, according to our Lord's view of the exigencies of joint worship.

Accordingly we have a chain of testimonies that LITURGIES were the usage of the churches from the earliest ages. Liturgy is a word of Greek derivation, meaning a *public or people's service*; for instance, Charity (Phil. ii. 30). It was not, as Romanists appropriate it, applied to the Communion office only; but besides this, including all parts of the public worship (Bingham; Acts xiii. 2). Only when *mystical* was prefixed to LITURGIES did it mean the Eucharistic office. Owing to persecution, the Liturgies of the early churches were preserved only by memory till the end of the third century, after which they were committed to writing. THE PRINCIPAL ANCIENT LITURGIES are: the Oriental, which though wrongly ascribed



to St. James, is yet older than the Council of Chalcedon, in 451 A.D., and resembling in order and substance what prevailed in the second century in Justin Martyr's time ; the Liturgy of St. Mark ; the Roman, derived from ancient sources as far back as the second century, and completed by Gregory the Great, 590 A.D. ; the Gallican, referred to by Irenæus, and supposed to be *parent of the Ancient British Liturgy*. If these be compared together they will be seen to have a mutual affinity, though not in all respects alike.

Before the Reformation different Latin Service books were used in different places throughout England ; whence we read of "THE USES OF SALISBURY, YORK, BANGOR, HEREFORD," and others. These were full of Romish superstitions. When, then, our Reformers had first given the people the Bible in their own tongue, their next care was to give ONE UNIFORM LITURGY, purged of all superstition, since, as they say in the Preface Concerning the Service, "There was never anything by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted." The Book they produced was not composed for the occasion by them-

selves—for ours is a religion *reformed*, after having been for centuries *deformed*, and not then first *formed*—but most carefully *selected from ancient Liturgies* handed down from the early ages of the church. Not that they sought antiquity for antiquity's sake, as though whatever is old must *therefore* be good,—a fond fancy, which deludes many of our modern divines. But, whilst they avoided this extreme, they did not rush into the opposite, that whatever is old is therefore bad. They thought respect, not worship, was due to the piety of the ancient church: they found some things good, some evil, and some indifferent, and therefore they retained all that could serve for the edification of the church, and which, being otherwise unobjectionable, it was undesirable to have rooted out, after it had taken firm hold of men's minds by the associations of long usage. If we are told that all this is a remnant of popery we reply with Hooker, "We are not of them that think it always imperfect reformation that doth but *shear* and not *flay*." "We were not," says Jeremy Taylor, "like children, when they are affrighted with fire in their clothes: we shook off the coal indeed, but not the garments; lest we

should have exposed our church to that nakedness which the excellent men of *our sister churches* complain to be among themselves." As for Popery, our prayers, excepting those composed by our Reformers out of Scripture, are of a date *long before* Popery, which is mediæval, not primeval. The creeds of the ancient church prove this, they being the *Depositum* or Trust of the church, *i.e.*, the casket in which the precious pearl of an orthodox faith has been conveyed unimpaired through the lapse of ages to ourselves. They are pure from the leaven of Rome's heresies, which subsequently crept in ; and they are "the *form* of sound words" which we are taught to "hold fast" (2 Tim. i. 13).

It is a most delightful thought that, in our public service, we join in prayers once used by those martyrs and holy men of various ages of the church who have now passed to their rest. They have left behind the goodly heritage of those beautiful prayers with which they, in their day of trial, stirred up their faith and love towards our common Saviour. Must not this thought make us realize the Communion of Saints ; as well as also the thought that we are using the same words as all our

brethren of the Church of England throughout the world? Moreover, if detained at home by sickness, we can offer the same prayers, and join in spirit with the hundreds of thousands who worship in the sanctuary.

If it be objected that a form of prayer necessarily produces FORMALITY, we can only say, the formalism is the fault not of the prayer, but of the worshipper ; and is as sure to accompany the extempore prayer, wherever the heart is unrenewed. Whether it be dew or rain will make little difference where it falls on a soil stony and barren. Robert Hall admitted that formalism is by no means the necessary consequence of forms. "We cannot doubt," he says, "that multitudes have used forms of devotion with great and eminent advantage." The *grace* of prayer is quite independent of the *gift* of prayer. The *grace* of prayer, which is what God values, does not depend on fluency of words, but devotion of heart ; it accompanies every sincere worshipper, whether he do or do not use forms.

Familiarity with the words will not prove a hindrance, but the greatest help to our devotion. For as having to take no thought of the WORDS, which are provided

ready for us, we can give our souls wholly to the *thought* of our several wants suggested by the familiar forms of the Liturgy.

As to the objection that we use "VAIN REPETITIONS," we answer, it is founded on a misunderstanding of Christ's words, *Μὴ βαττολογήσητε*—"Do not use the unmeaning verbosity of fools." He did not object to repetitions in general, but to *unmeaning* repetitions, such as the heathen priests of Baal used. It is quite sufficient for us to remind the objectors that our Lord Himself in Gethsemane "prayed three times, using the *same words*;" it was repetition, but not *vain* repetition. Just so, long before Him, many of the Psalms intended for public worship, by repetitions call back the mind to the main subject. For instance, Psalm cvii. repeats four times the same words, "O that men would therefore praise the Lord for His goodness, and for His wonderful works to the children of men!" Similar repetitions are found in Psalm cxxxvi., which also was used in public worship.

So universally has the COMMON SENSE OF MANKIND felt the undesirableness of public worship being dependent on the varying

competency, or incompetency, of ministers, some sincere, and many, alas! not so, with their variable frames of feeling, that liturgies were adopted by all the Reformed Churches. The Presbyterian Church of Scotland is the only national church in Christendom which joins with English dissenters in rejecting them. (Indeed, of these latter, if the Wesleyans followed their founder, they would use the liturgy which John Wesley abridged from our Prayer-book for that purpose). Nay, further, in this respect THE PRESENT CHURCH OF SCOTLAND IS AT VARIANCE WITH ITS FOUNDERS. Both Luther and Calvin framed for their churches forms of public worship, and the liturgy now used at Geneva is an expansion of that which Calvin left. From 1557 to 1564 A.D. the Church of Scotland used without objection the English Book of Common Prayer. In 1564 John Knox introduced into Scotland the order of Geneva, as used by the Marian exiles in that city; and this liturgy was retained in Scotland down to 1636, when Archbishop Laud's violent attempt to enforce his new Service Book drove the Scotch into the hatred of all forms.

So surely are extreme Anglicans the



promoters of that very dissent which they oppose so bitterly. If you pull the pendulum too far on one side it will by reaction rebound as much too far on the opposite. The third law of mechanics holds good, "Action and re-action are equal, and in opposite directions."

LAUD'S WORSHIP OF FORMS IS NO JUSTIFICATION OF THE PRESBYTERIAN HATRED OF THEM. There are many of whom the Church of Scotland may be proud who long for a return to the liturgy of their church's first founders. The late Duke of Argyll attributed the decay of Presbyterianism to the superior power the Episcopalian service has in engaging the affections when contrasted with the system of leaving the most devotional parts of the service at the mercy of the individual minister who conducts it. Dr. Cumming wrote thus: "There is a mediocrity among clergy as among laity. For the great mass, therefore, I believe, that the resumption, if the word may be used, of that which is not rescinded, viz., the liturgy I now edit, by the Church of Scotland, would be attended with great good. It could by no possibility do mischief, and would, I believe, be generally acceptable." An able writer remarks, "If

the clergy and people of Scotland could be satisfied (and we see no reason why they should not) that formal prayer should not transgress the limits Coleridge assigns, viz., 'pure glass to see heaven through, not dyed in the gorgeous crimsons of the drapery of saints and saintesses,' then we believe it might be re-introduced with an universality of consent that would silence the tongue of Jenny Geddes herself."

I will only, in conclusion, before entering on the Service itself, give the opinions of two men who will command the respect of our dissenting brethren, John Wesley and Robert Hall. The former says, "I know of no liturgy in the world, ancient or modern, which breathes more of solid, scriptural, rational piety than the common Prayer of the Church of England." The latter says, "The evangelical purity of its sentiments, the chastened fervour of its devotion, and the majestic simplicity of its language, combine to place it in the very first rank of uninspired compositions." So true is this, that an eminent nonconformist missionary, Dr. Morrison, who had laboured long in preaching the Gospel in China, on his return bore his testimony to the English Prayer-book before a large

assembly of his brethren in Liverpool, in some such words as these : “ I was asked by the Christian converts, on the eve of my departure, to leave as a parting gift of Christian affection a form of prayer in Chinese, of my own composing. I wrote one after much meditation, and then read it over ; but, when I reflected on the momentous importance of the occasion, I was dissatisfied with it. Again I sat down and tried once more, and then a third time ; but still could not please myself. At length I took up the English Book of Common Prayer, and selecting some passages from its beautiful prayers, I put them together, and translated the whole into Chinese. Then indeed I was fully satisfied, and that prayer was blessed to the souls of many.”

In treating of the Service, what I desire to establish is, that formalism, sacerdotalism, and the doctrine of a human mediating priesthood, are alien to the whole *spirit* of the Prayer-book, and for the most part are irreconcilable with even the *letter* of it. Evangelical truth flows throughout, as through the garden of the Lord, fresh from the Scripture-fount of living waters. All the great doctrines of the Gospel are interwoven with its various

parts ; “ The greater portion,” as Jeremy Taylor says, “ being taken out of Scripture, and the rest agreeing with Scripture.” Remove from the Prayer-book every passage of Scripture, and what would you leave but a few pages ? and those the heavenly compositions of saints and martyrs, all breathing the spirit where they vary from the letter of Holy Writ. Besides the Psalms, Hymns, Epistles, and Gospels, chosen so admirably from Scripture to suit the several sacred seasons, in the order of the first lessons *almost* the whole Old Testament is read through once every year ; and in the second lessons, with few exceptions, the *whole* New Testament is read through three times.

Improvements might be made, no doubt ; the Apocryphal lessons, now used on week days, might well give place to portions of the inspired Word omitted in the present order. But of the Church of England Service as a whole we may ask, what church in Christendom pays such respect in public worship to all Scripture, or brings so much of it before the people ? To say that improvements are possible, is only to say it is human : the few that are desirable

could soon be made, without re-constructing the whole. As believing evangelical principles to be the only scriptural principles, I can *ex animo* endorse it as it stands. As a *whole*, Dr. South's opinion of any attempt to re-construct it holds good—"Let us but have our Liturgy continued to us, as it is, till the persons are born who shall be able to mend it or make a better, and we desire no greater security against either the altering this, or introducing another."

### Order of Church Service.

It is a curious fact, that the oft-quoted passage of the younger Pliny's letter to Trajan contains a tolerably exact description of all the parts of a regular Church Service. He says that "the Christians are accustomed to meet on a *stated* day before dawn." This evidently alludes to the first day in the week, the Christian Sabbath; the reason for the early hour of meeting was their fear of persecution. He adds, they were wont "*carmen Christo, quasi Deo, dicere secum invicem.*" Now this word *carmen* by no means is to be limited, as might be supposed, to the Psalms of David or Christian hymns; the best Latin writers use it for any *formula*.

And when the words *dicere* to repeat (not *canere* to sing), and “*secum invicem*,” which evidently refers to *alternate responses*, are taken into account, I hardly know a more happy description of a Christian Litany than this of a heathen of the first century :—“The worshippers repeat a form of prayer to Christ, as God, in alternate responses.” What a striking testimony to the early Church’s belief in the Godhead of Christ ! Then follows a passage, which with equal clearness points to their repeating next, in the order of their service, *The Ten Commandments* : “They bind themselves by a *sacramental oath*, not to commit the crimes of theft, robbery and adultery, not to break their word, or keep back a trust.” The words “by a sacramental oath,” imply that the Ten Commandments were considered as with ourselves, as having some connexion with the Communion of the Sacramental Supper. Then comes a plain allusion to the Communion : “After this is all over, they have the custom of withdrawing, and meeting together again to take bread.” The Communion was at that time celebrated as a separate rite, at a different hour. Catechumens, or those under the



course of instruction for baptism, were excluded, and none but the baptised were admitted. The fancy of *one* Catholic Apostolic Liturgy is a dream almost abandoned by the self-styled Anglo-Catholics themselves. But this *general* plan, stated by Pliny as existing in the first century, pervades all ancient liturgies, however varied in *details*, and still is preserved in the order of our Prayer-book.

### Morning Prayer.

The following Rubric prefaces the Service: "Here is to be noted that such Ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this church of England by the Authority of Parliament, in the second year of the Reign of King Edward the Sixth." Mr. J. T. Tomlinson shows that the vestments and other "Ornaments" of the first Prayer-book were illegal from the date of the passing of the Act of 1559. That act, by restoring the Second Prayer-book, restored the Rubric in its forbidding the vestments. The Injunctions of the same year (1559) called for the surplice, and not for the vestments; the visitors

demanding the surplice and defacing the vestments, and the Visitation Articles of the Bishops never once require the vestments to be worn." Sandys interprets the words, "Be in use" that we shall not be forced to use them, but that others in the meantime shall not greedily convey them away, but that they may remain for the Queen. No case has been produced of the Mass Vestment worn from Elizabeth's day until the Oxford movement. The new Rubric in 1662 still provided that the Surplice and Hood as specified in 1559 shall be retained and be in use, and adds the very significant words, "At all times of their ministrations."

Our public prayer is intended to be *daily* prayer: even as the first disciples "continued daily with one accord in the temple." Wherever practicable, it is desirable, though not so as to supersede private or family prayer, nor to be carried out in slavish obedience to the letter, but in conformity with the spirit of the ordinance. The words *read* and *say*, in the Rubrics, imply, that in *ordinary* churches, intoning the whole service is not the intention of the Prayer-book: this practice was limited to cathedral and collegiate

churches. Queen Elizabeth's fifty-third Injunction proves this.

The Service opens with Scripture declarations of *God's* willingness to receive every penitent, in order to compose and prepare the mind for addressing God in prayer. Then follows the *Church's* exhortation to repentance. In this the ends of public worship are admirably summed up: "To acknowledge our sins before God, (in the General Confession) to render thanks for the great benefits we have received at His hands (in the Thanksgivings), to set forth his most worthy praise (in the Psalms, Hymns, and Doxologies), to hear His most holy Word (in the Lessons, Epistles, Gospels, and Sermon, if a Scriptural one), and to ask those things which are requisite and necessary, as well for the body as the soul" (in the Litany, Collects, and Prayers): "To confess our sins before God we ought at *all* times" to do, but "*most chiefly* when we assemble together." Then the people and minister together join in obeying the call to repentance by that general confession, which is well called the Epitome of the whole Gospel. It breathes the very spirit of such penitence, as Bishop Beveridge gives expression to,—“I do not

only betray the inbred venom of my heart by my common actions, but even I poison my most religious performances also with my sin. I cannot pray but I sin : I cannot hear or preach a sermon but I sin : I cannot give an alms or receive a Sacrament but I sin : nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them : my repentance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer." This will be the feeling of every true believer in using this confession, "There is no *health* in us," *i.e.*, not only *no soundness*, but *no salvation*.

It is a *general* confession, as opposed to the *auricular* confession of Rome, which blasphemously gives to erring man the *judicial* power belonging to the Almighty Heart-Searcher alone. At the same time whilst we join aloud in the general confession, which applies to all alike, let each confess secretly to the God, who knows the secrets of hearts, his own special sins. Thus he will have his share in the Gospel absolution (*i.e.*, *loosing*, Matt. xvi. 19) that follows.

### Absolution.

This is pronounced by the priest *alone*, *i.e.*, not by the people and priest together, as in the general confession, but by the priest *unaccompanied*, as being the authoritative declaration of the ministerial office : and as in the confession he joined with the people in *kneeling*, so in pronouncing the absolution he *stands*, whilst the people kneel ; because he is proclaiming *authoritatively, as a minister* (which he is called just afterwards), God's pardon to those that truly repent, himself included, if penitent. God's pardon to the penitent believer has gone *beforehand* : the minister *declares* to all such present (*who* they are he knows not) that pardon as authoritatively *sealed*. Wheatley, and but too many in the present day, have tried to represent it as effective, or conveying *at the very instant the very forgiveness itself*. If so, why then does the minister end it by saying, "Wherefore let us beseech HIM *to GRANT us* true repentance and His Holy Spirit?" Surely these would be needless to pray for, if the priest *had* absolutely then and there, by his *ipse dixit*, conveyed the forgiveness desired? The form is plainly *declaratory* : "Almighty

God, who desireth not the death of a sinner," is not in the Vocative, but in the Nominative case, before "pardoneth and absolveth," the "He" being resumptive. It is not a prayer, but a *general declaration* of God's mercy, and a *particular assurance* to every one that is *penitent*, "He pardoneth and absolveth all them that truly repent, wherefore let us (not merely *you*, but *myself the minister* also) beseech *Him* to grant us true repentance" (as the only *sure* pledge that *we* are pardoned and absolved). If we are asked, why then, if the minister be not a judge or a mediator of absolution, do we limit this absolution to the office of a priest? we answer, because God in His Word has committed to His ministers especially, the office of *authoritatively* declaring God's forgiving mercy to the truly penitent. The minister is not God's *instrument* of forgiving, but his *authoritative mouthpiece* to declare a forgiveness, on the condition of penitence, and faith in Christ, *already* vouchsafed by God.

Here I may introduce notice of the two other forms of absolution in the Prayer-book, since this is a rite on which the Sacerdotalists have laid much stress, as



favouring their views. The second form occurs in the Communion Service. As the first was a *declaration*, this is a *benediction* or prayer for God's blessing: "Almighty God, who hath promised forgiveness to all that turn to Him, have mercy on you."

The third form is in the Visitation of the Sick: "By Christ's authority committed to me, I absolve thee from all thy sins." As the former two were *public*, and to the congregation *in general*, so this is to the *individual* Christian *in private*, the ministerial declaratory and applicatory seal of assurance that God has pardoned him *in particular*, if a penitent believer in Christ. The Divine authority of the ministry to declare *God's* willingness to forgive believing penitents is put forward to the individual, not as though *the minister* blasphemously claimed God's prerogative of forgiving sins, but as an assurance to the heart of the sinner that *God, who alone can judge of his sincerity*, has directly Himself *already* forgiven him, *if a penitent believer in the Lord Jesus*. Penitence and faith, where they exist in any one, ensure God's forgiveness *at once*, without needing the interposition of any human priest. Therefore the minister, in absolving, can only be *declaring* that for-

givenness which God has *already* granted ; for he pronounces those alone absolved, who are *believing penitents* ; and these God has surely forgiven at the very moment of their turning to Him with faith in Christ. Thus the minister's absolution can only be the *authoritative seal declaring* to the heart of the timid penitent the pardon granted by God at the instant of believing penitence. Some have supposed that this form *only* referred to absolution of offences against the Church, but the words "*all thy sins*" exclude such a limitation. However, that it is not the Romish absolution, we are sure, from the fact that the Council of Trent anathematized our Reformers for maintaining that the priest's absolution was not *judicial*, but *declaratory* : a doctrine which, as *we know* the Reformers maintained, they would not have deliberately contradicted in their services. Indeed it was the two foreign Reformers, Bucer and Martyr, who suggested its introduction, and it was "*directly levelled against Popery.*" (Secker, Serm. vol. vi.) See below VISITATION OF SICK. They retained the language of Scripture as to ministerial absolution, even though it might *seem* to favour the Romish view, leaving it to other

parts, and the general tenor of the Prayer-book, to counteract the possibility of error in this. He who objects to this, quarrels, not with the Prayer-book, but with Scripture. Passages in the latter also, seeming to sanction the Sacerdotal-absolution-view, need to be explained, so as not to contradict the great body of the New Testament, which is decidedly opposed to Sacerdotalism. The priest who claims power to *judicially* absolve, must prove his claim as Christ did, by *miraculously healing*: "That ye may know that the Son of Man hath power on earth to forgive sins, He saith to the sick of the palsy, Arise, take up thy bed, and go unto thy house." Our Reformers did not affect, as some wish, by putting the said passages out of view, to be wiser than God; they left *both* classes of Scripture statements to speak for themselves, feeling sure that He who inspired both, meant both alike for edification. Each sect, on its little mole-hill, sees but one side of the Spiritual building; the Church of England, standing on its comprehensive catholicity, views the whole Scriptural truth from every side. In her services she revolves the entire Bible, turning to view every aspect, thus practi-

cally saying, "*All* Scripture is given by inspiration of God, and is profitable."

### The Lord's Prayer and Psalms.

After confession of our sins, and having heard the authoritative declaration of God's forgiveness of penitent believers, if we be such, as it is charitably presumed we are, the prayer of *adoption* follows fittingly, whereby we address God, now reconciled to us through Christ, as "*Our* Father, which art in heaven." "This is one of the chief beauties of Scripture," says Luther "its possessive *pronouns*." How delightful the appropriation! This God is *our* God for ever and ever! Then having laid hold by faith of our privilege of sonship, we naturally proceed to *praise*, asking God first to "open our lips" (for, as Bishop Sparrow says, "our mouths are silenced only by sin, and opened only by God"), and inviting one another also to the joyful service in the Ninety-fifth, commonly called the invitatory Psalm, which seems to have been used by the Jewish Church in going up to the sanctuary, thus forming a link between our services and theirs.

The ONE HUNDRED AND FIFTY PSALMS are read through every month: and well

they may ; for they breathe the very spirit of Christ, and have been not inappropriately termed "the Saviour's Manual of Devotion" whilst on earth. Luther styled the Psalter "a little Bible"; the Lord Jesus is to be found in every Psalm, in some one or other of His gracious and glorious offices. The "Gloria Patri" at the close of each is the seal of their transference from the Jewish sanctuary to our more spiritual Christian services. The version used is Bishop Coverdale's being thought better for chanting, as more musical. Perhaps it would be well, in any future revision, to adopt the Authorized Version, for the sake of uniformity and accuracy.

The placing of psalms and hymns before and after the Scripture lessons is a happy contrivance, to relieve the graver parts of the service by intermingling joyful praises, and thus to prevent weariness. The colon in the middle of each verse is not for punctuation of the sense, but merely for the musical division in chanting. The principle on which Hebrew poetry is constructed is not, like all other poetry, made to depend on the recurrence at regular intervals of the same rhythmical *sounds*, but "parallelism," or the correspondence

of the same *ideas* in parallel clauses. This parallelism of ideas causes Bible poetry to lose less by translation into all languages than secular poetry. A good illustration is Isaiah lv. 7,—“*Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God, for He will abundantly pardon:*” wherein there is a beautiful correspondence of the parallel ideas expanded in the ascending climax. (Seek, call; while He may be found, while near; wicked, unrighteous; way, thoughts; Lord, our God; mercy, abundantly pardon.) The earliest instance on record is the prophecy of Enoch, Jude 14, 15; and Lamech’s vain-glorious boast of impunity in Polygamy and double murder, Genesis iv. 23, 24, made, perhaps, in mockery of the former, both being in poetic parallelism. Enoch warns that lawless and infidel age of God’s coming judgment; Lamech, sets the warning at defiance, making God’s very forbearance in the case of Cain a ground of boasting of his impunity in perpetrating twice Cain’s dreadful crime. Poetry was the earliest form of composition, as easiest



to be borne in the memory, before writing was known, or at least whilst writing materials were as yet scanty.

To revert to THE LORD'S PRAYER (given to us as both a *form* and a *model* of prayer), though repeated oftener now than when the three parts of our service were kept distinct; the spiritual worshipper will regard its repetition, not as a burden, but as an always fresh delight. "In the front of our prayers," says Hooker, "it serves as a guide, and added to the end of some principal parts, as a complement, which fully perfecteth whatsoever may be defective in the rest." Alas! that amongst our Romish brethren, it should be so perverted to superstition! It is a strange instance of man's making the best things become the worst, when corrupted ("corruptio optimi pessima"), that the very prayer, given to guard us against all vain repetitions, is the one which most men, and perhaps ourselves, have most often abused into a vain repetition! It shows us at least the prescient Wisdom, which withheld the sacred writers from doing that which would have been so natural to them otherwise, but which, we see from this instance, would have been so perverted to superstition,

namely,—leaving us in the inspired volume, creeds, formularies of prayer, and a definite Church polity *in detail*.

The DOXOLOGY, “For Thine is the kingdom,” etc., observe, is omitted where our offices are not acts of thanksgiving.

The “Amen” throughout the Prayer-book, when in Roman letters, is to be said by the same person or persons by whom the previous words were uttered; when in Italics, by the people only.

### Te Deum.

The noble hymn following the First Lesson, “WE PRAISE THEE, O GOD,” (rather as the Latin *Te Deum Laudamus*, We praise Thee AS GOD), said to have been composed by Ambrose for the baptism of Augustine (others say, by Hilary of Arles, 440), is perhaps the closest approach ever made to inspiration. It is first mentioned in the rule of Cæsarius, Bishop of Arles, the fifth century, and is ordered to be sung every Sunday at Matins. The first part of the *Te Deum* is an *act of praise*; the second a *confession of faith*; and the third a *prayer* resting on both. How sublimely are the three persons of the adorable Trinity, and their

gracious offices, in succession brought before us! The thrice holy God is invoked as the Lord of Sabaoth, *i.e.*, not Sabbath, as the unlearned might fancy, but Lord of the heavenly hosts. One class of these hosts, in Hebrew, Saba, the sun, moon, and stars, were the earliest objects of idolatrous worship, whence this class of idolaters are called Sabeans. Our God is Lord of them all. Then the hymn enumerates the various intelligences that evermore praise our God, heaven and earth, Cherubim and Seraphim (see 1 Cor. xi. 10), angels and men, apostles, prophets, martyrs above, and the holy Church throughout the world below. But that part is sweetest to us sinners, which appeals to the once-lowly Christ, now King of Glory, the coming Judge and present Saviour, who, by having overcome the sharpness of death, has opened the kingdom of heaven to all believers. We recognise His power not only to save from guilt but also to keep us from the power of sin, "Vouchsafe, O Lord, to keep us this day without sin" (Jude 24). So in the Third Collect, for Grace. A believer was expressing to another his deep sadness at so often losing the joy of his Lord. "Why

should you lose it?" "Because," he replied, "I always have lost it." "Can you not trust it to Jesus, just as you first trusted in Him for the salvation of your soul?" The result was, light and joy broke into his mind, and he experienced permanently, "Nothing is impossible with God." Still though the believer is no longer in the flesh, but in the spirit, the flesh is yet in him; and so John Wesley, after having so long preached the doctrine of sinless perfection, at the close of his earthly career, was fain to cry, in this hymn's closing words, "O Lord, in Thee have I trusted; let me never be confounded."

The succeeding Canticle from the Apocrypha (an imitation of the 148th Psalm, as what Shadrach, Meshach, and Abednego might have sung in the fiery furnace), and the *Te Deum*, are the only two uninspired hymns in our daily service. The words in the former, "O ye spirits and souls of the righteous," etc., are not an invocation of saints, but an ascription of praise to God, just as David calls on creatures, which *he knew* could not hear him,—“fire and hail, beasts and all cattle,” to praise the Lord.

The best rule in this, as in all other parts

of the service, is, for the minister not so much to *read*, as to *offer up*, the prayers and praises, with the spirit and with the understanding :—

“I’ll read, as though I ne’er should read again,  
And, as a dying man to dying men.”

### Creeds.

The Creed rightly FOLLOWS the Scripture lessons and psalms, for “faith cometh by hearing, and hearing by the word of God.” (Romans x. 17.) Heretofore, the plural “we” was used. But *faith* is *personal* and *individual*. So it is “*I* believe.” Of the three CREEDS (a term derived from the first word in the Latin form, *Credo*, “*I* believe”) observe, that they are not designed so much as a summary of the Christian faith, but rather as a test of orthodoxy on particular points, which were perverted by false teachers in the age or country for which the Creed was drawn up. This explains why, in the Apostles’ Creed, the atonement and other doctrines are omitted. This was not because the framers *did not hold* them, but because they were not *the* matter of *dispute*; not because these tenets were universally *unknown*, but because universally *acknowledged*. The very

word *symbolum*, anciently applied to the Creed, implies a watchword, by which soldiers can distinguish friend from foe in battle. This fact is especially to be kept in mind in reading the clauses of the Athanasian Creed. These might seem to us to venture too deeply in detail into defining the mysteries of the Godhead. But these clauses rather deny particular heresies of that day, as to the Godhead and Manhood of Christ, Arianism, Eutychianism, Nestorianism, and others (which are as possible to start up now as then), than affirm, save in so far as there is Scripture warrant for definite affirmations. The *practical* truth needful to ourselves is, in Secker's words, "As in all acts of *faith* we are to believe in each Person, so, in all acts of *worship* we are to adore each, *never considering one* even while addressed distinctly, *as separated or separable from the other two*." As to our Lord Jesus, there are four necessary truths to be believed (in opposition to the corresponding four heresies). I. His *Deity*; II. His *Humanity*. III. The *union* of both in the one God-man. IV. Their *distinctness* in their unity. The four words, *truly* (ἀλήθως), *perfectly* (τελέως), *indivisibly*



(ἀδιαίρετως), *distinctly* (ἀσυγχύτως), comprise, respectively, the decisions of the four great Councils—Nice (A.D. 325), against the Arian heresy; Constantinople (A.D. 381), against the Apollinarian; Ephesus (A.D. 431), against the Nestorian; Chalcedon. (A.D. 451), against the Eutychian, (Hooker's *Eccl. Pol.*, v. 54.)

The Apostles Creed, is *Historic*; the Nicene Creed, *Dogmatic*; the Athanasian Creed, *Polemic*. The necessity of guarding truth against heresy, according as it manifested itself, gave birth to creeds; that necessity still exists as much as ever. The Apostle's precept is, not merely "Hold fast sound words," but, "Hold fast the *form* of sound words." The Nicene Creed, drawn up at the Council of Nice, A.D. 325, and completed at the Council of Constantinople, A.D. 381, was intended as a guard against heresies of the day, which denied that Jesus was very God *of* very God, *i.e.*, real God himself, as also *begotten* of God. (To express this meaning, the "of" ought to be emphasized in reading.) The Nicene Creed (325 A.D.) ended with "I believe in the Holy Ghost." The Constantinopolitan (A.D. 381) added "Who proceedeth from the Father." Reccared, a King in Spain, added

"and the Son." The Council of Toledo (A.D. 589) sanctioned this. But the Oriental Churches still reject it. The orthodox word, *Homo-Ousion* "of one substance or essence with the Father," differs from the Arian *Homoi-Ousion* "of *like* essence" by but one letter ; yet the gulf between is that which separates the Creator and the creature. The "one Catholic and Apostolic Church" spoken of in it answers in the Apostles' Creed, to "the Communion of Saints" (not found in the Nicene Creed as being identical with "the *one* Catholic Church"), *i.e.*, not some one outward visible Church, which, indeed, would not be an object of *faith*, but of *sight* ; much less is it the idolatrous and un-Catholic Church of Rome ; which, says Secker, is "no more the Catholic Church than *one* diseased limb, though perhaps the larger for being diseased, is the *whole* body of a man ;" but the Church, made up of all true believers, joined in the inward spiritual fellowship of the Holy Ghost ; and therefore the words, "I believe in the Holy Ghost," go immediately before "the Holy Catholic Church ;" because it is the living fellowship, that is, joint participation of the Holy Ghost, which constitutes the true

Catholic Church, not any one outward machinery of a visible Church. So St. Paul's definition, "All that in every place call upon the name of Jesus Christ our Lord, both theirs and ours": "all that love our Lord Jesus Christ in sincerity." (1 Cor. i. 2; Eph. vi. 24.) The phrase, "Communion of Saints," implies the *equality* of all, in this fellowship, as all alike pardoned sinners, therefore it would be a contradiction for one to pray to the other. Moreover, we do not put first in the Creed, "I believe in the Holy Catholic Church;" but, "I believe in God the Father Almighty, and in Jesus Christ, His only Son our Lord," and "I believe in the Holy Ghost;" and then "I believe in [The Western Creeds omit *in*] the Holy Catholic Church" becomes the first fruit of our believing fellowship with the Father and Son by the Spirit. The word *Church*, *Kirk* is from *Κυριακή*, brought from Constantinople by the Goths to our Anglo-Saxon forefathers. Much error arises from claiming for the *visible* Church, which is a mixed community, bad and good, the graces and glories which belong to the *mystical* Church alone. When we read of any *duty* which the Church is bound unto, the Church

concerned is a *sensibly known* company ; but the everlasting promises belong to the *mystical Church*. (Hooker, *E. P.*, iii. 1.)

The damnatory clauses in the Athanasian Creed are, of course, to be understood with the limitations, of which God alone is judge, such as the varying opportunities and capacity of knowing the whole truth which each may enjoy ; but the general need of worshipping "the Trinity in unity, and unity in Trinity," for salvation, is as certain as that the Lord of life hath said, "He that disbelieveth shall be condemned." The word Trinity means threefoldness—three persons in one God. It is not a term from Scripture, but is found first in a letter of Theophilus, Bishop of Antioch, to Autolycus, in defence of Christianity, towards the latter end of the second century of our era.

It cannot be uncharitable to repeat in substance what He hath said : "If any man shall take away from the words of this prophecy God shall take away his part out of the book of life." The word "keep" implies not the case of one accepting the faith for the first time, but of one having once accepted it and so bound to *keep* it under the penalty of perdition for apostasy.

(Heb. x. 38, 39; Mark xvi. 16.) The Athanasian Creed was known as the Psalm "Quicumque," its opening word, and is found in Psalters of the seventh and eighth centuries.

The Athanasian Creed is so called because it breathes *the spirit* of that champion of the Trinity; just as the Apostles' Creed is so called, not because composed by the Apostles, or in their age, but because in accordance with their teaching.

Canon Swainson ("The Nicene and Apostles' Creeds, with an account of the sermon on the faith commonly called the Creed of St. Athanasius") proves by exhaustive quotations from the fifth to the ninth centuries that the Athanasian Creed is a summary of definitions gradually gathering in the Church for ages as the faith settled into scientific form under the influence of repeated controversies. Separate clauses are found in Vincentius of Lerins, in the Councils of Toledo from 589 to 963 A.D., the Creed of Leo III., the Confession of Deneberht, Bishop of Worcester in 798, and the Council of Arles 813. Alcuin, preceptor of Charlemagne, gathered these together in his *De Trinitate*.

A summary, which is our so-called "Creed of Athanasius," was made between 860 and 870, which at once gained favour by its antithetical swing and fitness for chanting. It was issued under Athanasius' name by Hincmar, Archbishop of Rheims, Theodulf, Bishop of Orleans, Æneas of Paris, and Ratram of Corby. It is more exact about the Incarnation of Christ than Athanasius' genuine writings; and it never once has the testing word of the Nicene age, "consubstantial" (ὁμοούσιος).

The descent of Jesus into Hell, in the Apostles' Creed, is a dogma stated distinctly in Scripture: "Thou shalt not leave My soul *in hell*," i.e., not the hell of torment, but the Greek "Ἅδης, Hades, and the Hebrew *Sheol*, "the unseen place of the departed spirit." This was the old use of the English word *hell*, which is kindred in meaning and derivation to *hole*, *hollow*.

Of all three Creeds, let us remember the Church of England, in her Eighth Article, distinctly asserts, that their claim on our belief rests on this alone, that "they may be proved by most certain warrants of Holy Scripture."

It is an interesting story of Luther, that in his earlier days, when he was on a sick



bed, brought near the gates of death, and his inward peace through Christ gave way to gloomy fears of judgment to come, it was a sentence of the Creed that restored his tranquility. An old monk at his bedside simply repeated this clause, "I believe in the forgiveness of sins." These words proved balm to his soul. "We are to believe," said his friend, "not merely that there is forgiveness for David or Peter. The will of God is, that we believe there is forgiveness for our own sins." Luther laid hold of forgiveness for himself, and henceforth had peace.

The custom of turning to the east at the Creed is of doubtful origin. It was the heathen custom so to build their temples, as may be seen in the Druid remains at Keswick. Virgil represents Æneas as praying thus. The Christians in this, as in some other points, accommodated themselves to heathen prejudices: though God expressly condemns as "abomination," the turning the face towards the east, the practice of sun-worshippers; in opposition to whom, He caused the holiest place of His temple to be in the *west*, so that His worshippers facing westward were a continual protest

against idolatry. (Ezekiel viii. 16.) Christ's rubric directs us, "Where two or three are gathered together in My name, there am I (not at the *east*, but) in the *midst* of them."

Of another kindred superstition, the lighting of candles on the communion-table in broad daylight, Archbishop Leighton well says, "It is an affront done both to the sun in the heaven, and to the Sun of Righteousness in the church.

Following the recitation of the Apostles' Creed more prolonged praying is prefaced by a beautiful ejaculatory prayer of the minister for the people, "The Lord be with you!" and of the people for the minister during their joint prayers, "And with thy spirit!" Then, after our affections have been warmed by Psalms of praise, and our minds instructed by Holy Scripture, and our faith confirmed by the public confession in the Creed, we now enter on general and particular supplication, with introductory ejaculations for the Lord's mercy, called from the Greek Church *Kyrie Eleeson*, and "the Lesser Litany."

### Collects.

The Collects come next under our notice, so called because, as their name implies, they

collect into a short prayer the essence of some portion of God's Word. This term is never, throughout the Prayer-book, applied to a mere thanksgiving. Brevity and comprehensiveness are their chief excellence. The attribute given to God in the opening of each, beautifully harmonizes with, and is made the ground of our pleading for, the main petition : precept and promise go hand in hand : above all, the Lord Jesus, in His glorious person and various offices, is made all in all. The short and frequent prayers, with the often breathed out Amen. "So be it," at the close of each, give a life, variety, and earnestness, which no one lengthened prayer, whether a form or extempore, can ever have. The Collects are mostly taken from liturgies 1300 years old ; and a few are the compositions of our pious Reformers : as, for instance, the beautiful collect for All Conditions of Men, by Bishop Sanderson (1661) and the General Thanksgiving, by Bishop Reynolds. In the former, which is used when the Litany is not read, the true notion of the Catholic Church is implied ; first, in the wider sense, "all who profess and call themselves Christians ;" secondly, in the perfect sense, "we pray for the *good*

estate of (this) Catholic Church, that it may be so guided by God's good Spirit," that all its members in name may realize the true ideal of the Catholic Church, and "be led into the way of truth, and hold the faith in unity of spirit [which must come *first* (Eph. iv. 3), and then will *follow* unity of body], in the bond of peace, and in righteousness of life." It then closes with touching prayers for the suffering fellow-members of this Catholic body, commending them to the goodness of our common Father and Head. The Collects for Peace and Grace precede the Litany, and go together as two main essentials, which ought to be the object of all our prayers, and which God has joined inseparably.

The words, "Let us pray," used before some of them, are to call back the wandering thoughts, as in ancient services the deacon used often to say to the people, ἐκτενεστερὸν δεήθωμεν, "let us pray more earnestly,"—a needful spur to our devotions; for, as the old hermit said (Melancthon on Prayer), "*There is nothing harder than to pray.*"

As to the epithets "gracious and religious," which in prayer we give to our

monarchs, we give them these in their official capacity, as heads of a Christian people, after Paul's example, who addressed even a heathen governor as "most noble," or literally, "most excellent Festus."

### **Anthems.**

The Anthems, which follow the three Collects, take their name from the Greek *ἀντίφωνα* i.e., hymns sung in parts responsive to one another. The Psalmody is a most important element in public worship. Indeed, Luther attributed much of the success of the Reformation to it. "After theology," says he, "I give to music the nearest place and highest honour." Bishop Jewel's testimony also is striking, in his letter to Peter Martyr, March 5, 1560: "The practice of joining in church music has very much conduced to the success of the Reformation in England. You may now see sometimes at St. Paul's cross, after the sermon, six thousand persons, old and young, boys and girls, all singing together and praising God. This sadly annoys the mass-priests and the devil; for they perceive that by these means, the sacred discourses sink more deeply into the minds of men, and that their kingdom

is weakened almost at every note." The simultaneous singing of all gives a slight foretaste of the harmonious praises above, loud as the sounds of "many waters or many thunderings." There is no doubt, that modern dissent owes much of the attractiveness it has with many to its congregational singing. Oh, that the members of our congregations would generally join in the responses, as well as in the singing! It is as alien to the general spirit of Protestant joint-worship for the people to depute to a choir the office of praising God *in their stead*, rather than of *leading* the *joint* praises of all, as it undoubtedly is to leave the priest, as in the Romish system, to offer vicarious prayers to God *for* the people, instead of *with* them and as their leader. If all that could were to join in, we should find a heart-stirring vividness in our beautiful service, such as cannot be in the usually listless mode of conducting it.

The closing prayer before the blessing, or rather benedictory prayer (the latter taken from 2 Cor. xiii. 14), is one out of St. Chrysostom's Liturgy. It forms a most appropriate conclusion to our prayers, renouncing all claims of merit in them, and



acknowledging, first, that it has been by the *gift of God's grace* we have made our common or joint supplications. It then pleads Christ's promise to be present "where two or three are gathered together in His name." Perhaps there are but few gathered together for joint prayer; but the Lord Jesus is there: and, as Cecil says, "The consciousness of His presence annihilates the largest congregation, and dignifies the smallest." Next, it claims the fulfilment of His promise as to the desires and petitions of His servants, adding that most important clause, "as may be *most expedient for them*;" ending with a request for what cannot but be safe to ask, whatever else may not, "in this world the knowledge of His truth, and in the world to come life everlasting." Pascal's acknowledgment to God is similar: "We know not what we should ask, and I cannot wish for one thing more than another, without presumption, and without setting up myself as a judge, and making myself responsible for those consequences, which thy wisdom has determined properly to conceal from me. O Lord, I know that I know but one thing: that it is good to follow Thee, and evil to offend Thee.

After that, I know not what is better or worse in anything." So in our Litany we pray, not merely "in all time of our tribulation," but also "in all time of our wealth," or prosperity, (the very state, of all others, which *we* most desire), "good Lord deliver us." The history of St. Chrysostom's life is a commentary on his prayer. He learnt in the school of affliction the folly of those earthly desires, which his previous prosperity might have fostered. Nothing but a spirit chastened by trials could have dictated the resignation to God's will as to earthly goods, and the singleness of aim towards heavenly blessings, which breathe throughout the prayer. Famed for eloquence, to which he owed not only his title Chrysostom (his proper name being John), from the Greek *Χρυσόστομος*, *Golden mouthed*, but also the Archiepiscopal See of Constantinople under the Emperor Arcadius (A.D. 397), he found that the same gift, which was the cause of his rise, was also the occasion of his fall. His fearless preaching brought on him the displeasure of the Empress Eudoxia, and ultimately, exile. His last words were those of thanksgiving: *δόξα τῷ Θεῷ πάντων ἕνεκεν*, "Glory be to God for all things."

A fitting close to the life of the author. "Let my last end be like his!" The heathen satirist Juvenal, x. 314, unconsciously imbibed the Christian sentiments (akin to Chrysostom's prayer) so widely diffused in his age:—

"Permittes ipsis expendere Numinibus, quid  
Conveniat nobis rebusque sit utile nostris ;  
Nam pro jucundis aptissima quæque dabunt Di ;  
Carior est illis homo quam sibi."

"Suffer the gods themselves to decide what is fitting for us, and profitable for our interests. For in place of what is pleasing, the gods will give what is most suitable for us. More dear is man to the gods than he is to himself."

### Evening Service.

The evening service differs little from the Morning Service, except in its hymns and collects. As in the Morning Service intensity and vigour are the characteristics, so throughout the Evening Service there breathes a tranquil spirit, which is well embodied in the aged Simeon's soothing hymn, after his active day was past, and the shades of life's evening, cheered by the assurance of Jesus' salvation, were gathering around him, "Lord, now lettest Thou (*i.e.*, Thou dost let) Thy servant depart in peace, according to Thy word ;

for mine eyes have seen Thy salvation.”  
As our hymn beautifully expresses it :—

“When the soft dews of kindly sleep  
My wearied eye-lids gently steep,  
Be my last thought, how sweet to rest  
For ever on my Saviour’s breast.”

The 67th Psalm, which may be substituted, connects growth of religion at *home* with anxiety for its diffusion *abroad* as a necessary consequence ; “God be merciful unto *us*, and bless *us*, that Thy ways may be known *upon earth*, Thy saving health among *all nations*.” God’s mercy restored to His people Israel shall bring blessing to all peoples. Thus only shall we and all the earth have true peace. The rise or fall of a missionary spirit is the truest spiritual thermometer, both in the case of a Church and of an individual soul, of the growth or decline of Christian piety. For “he that watereth (others) shall be watered also himself.”

It is in the same spirit, that, whereas in the morning second collect for Peace, we pray for *external* peace : “Defend us Thy humble servants in all assaults of our enemies ;” in the corresponding evening collect we pray for *internal* peace : “Give us that peace which this world cannot

give ; that our hearts may be set to obey Thy commandments," etc.

In the beautiful prayer for the clergy (from κληρος, the lot or inheritance of the Lord, first so used in Tertullian's *De Monog.*, 12) and the people, the attribute given to God, "Almighty and Everlasting God, who alone workest *great marvels*," refers to the miraculous conversion of souls, wrought by the outpouring of the Holy Spirit on the Day of Pentecost : and thus we in humble confidence plead God's manifestations of grace in past days, as the grounds of our prayer, that He will now also pour the healthful spirit of His grace and continual dew of His blessing, on both ministers and people, without which the Word read and preached will profit neither, as to salvation. The word "Curates" is not here used in its present restricted sense, which arose in the days of non-resident rectors, with deputy-curates, but in its original sense of all who have the cure, *i.e.*, care of souls.

Human wisdom could hardly have devised services more calculated to enlist the sympathies of man, in every age and clime. Perhaps no more remarkable instance of this can be given than the moral transfor-

mation that has taken place in the island of Pitcairn. Nine of the mutineers of the ship *Bounty* settled here with Otaheitan wives. Seldom has such abandoned wickedness, in the same compass, been perpetrated, as on this spot. However, Providence so ordered it, that a *Bible and Prayer-book* were saved from the ship. With these alone, John Adams, the only mutineer who survived the terrible scenes of murder and debauchery which had been enacted, having been awakened by God's grace, organized one of the purest and most guileless Christian communities on the face of the globe.

### The Litany.

Was a distinct service from the morning service down to the time of the Reformation : morning service being read at six or seven, and the Litany at ten. It is mainly taken from that of Gregory of Rome. It was originally used in processions of minister and people, to avert particular judgments of God, as, for instance, the plague that visited Rome in Gregory's time (A.D. 590). The word itself means a *supplication to appease divine wrath*; but



gradually it grew into regular use in public worship.

Our Litany consists of four parts: Invocation, Deprecation, Intercession and Supplication. In the first, we invoke the several persons of the blessed Trinity. The opening words, "O God the Father, of heaven," ought to be read with a comma and pause after "Father"; as we do not mean that God is Father of *heaven*, rather than of *earth*, but that he is our Father, and that heaven is his peculiar throne.

In the second part, we pray for deliverance from all evils, and among these, from "deadly sin": not meaning the Romish distinction of mortal and venial sins, but those presumptuous sins peculiarly calculated to provoke God to give us over to a reprobate mind and everlasting death. This part closes with thrilling appeals to our Saviour in particular, conjuring Him "By thine agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, Good Lord, deliver us."

Rev. C. Simeon mentions the case of a Mr. Graham, the brother of the then Sir James Graham, who was first awakened to

spiritual religion by the thought of that prayer in this part of the Litany, "From thy wrath, and *from everlasting damnation*, Good Lord, deliver us."

In the third part, we intercede for all men of every rank, for our monarch, our clergy, our whole Church, and even our enemies, for those suffering under the various vicissitudes of life, and for ourselves, summing all up in the comprehensive prayer, "That it may please Thee to give us true repentance (Acts v. 31), to forgive us all our sins (*i.e.*, commissions), negligences (*i.e.*, omissions), and ignorances, and to endue us with the grace of Thy Holy Spirit, to amend our lives according to Thy Holy Word." Then, as if we would take heaven by force, we pour forth ejaculatory prayers in quick succession, like troop after troop, gathering up all in one, the prayer the Lord himself taught us, the summary of all heavenly desires, even as the burning glass gathers in its focus the sun's scattered rays of light and heat.

From this to the close is supplication, to which we are invited by the introductory "Let us pray." After having prayed for deliverance from all evil, and having pleaded before God the past deliverances,

“ which our fathers have declared unto us,” that He hath wrought “ in their days, and in the old time before them,” as our ground for hoping for His aid at the present time—as if our prayers were already heard, we burst forth into the Doxology, “ Glory to the Father, Son, and Holy Ghost, now and for ever,” which, as was once beautifully said, comes in here like a gleam of sunshine or a star of hope, appearing in a cloudy sky. Truly there is no exigency in the vicissitudes of man’s earthly trial that is not provided for in our Litany. Nor can we wonder at the remark of a child of seven years : “ ‘ Have mercy on us miserable sinners ’ particularly suits *me* ; I do love the Service of the Church ; no prayers express my heart so well.”

It is told of a pitman in Durham, that, being found reading the Litany one day, he was asked why he loved the Prayer-book. He answered, “ One sentence in this book, if there were none other, would be sufficient to save the world. ‘ O holy, blessed, and glorious Trinity, Three Persons and One God, have mercy on us miserable sinners.’ Oh ! sir, what I have experienced in those words ! I have felt the sweet drawings of a Father’s love, the

cleansing power of a Saviour's blood, and the sanctifying influences of the Holy Spirit's grace, and I have felt my whole soul entwined, as it were, in the sacred Three."

We read in that beautiful biography by Isaac Walton, that when the pious George Herbert was on his death-bed, he was asked by the clergyman visiting him, "What prayers he should offer up with him?" His answer was, "Oh! sir, the prayers of my mother, the Church of England: no other prayers are equal to them. But at this time, I beg of you to pray only the Litany, for I am weak and faint." Thus we have the testimony of the child, the peasant, and the scholar, alike to the universal adaptation of the Litany to all the wants of man. Truly we may say:—

"Prayer is the simplest form of speech  
That infant lips can try:  
Prayer the sublimest strains that reach  
The Majesty on high."

This beautiful ideal of prayer is most happily realized in the Litany, as indeed in the whole of the public services. They are full, yet not verbose—fervent without fanaticism—solemn, yet without the

affectation of solemnity. Of the countless vicissitudes of man's state, health, sickness, wealth or poverty, life, the dying hour, and the judgment day, dangers by land or sea, the captive and the freeman, the mother and the infant child, "the fatherless children and widows, and all the desolate and oppressed;" no one person or state but has the balm of prayer applied to the peculiar wound or peril, whether of body or soul. Lord grant us grace to be deeply thankful for such privileges! May we study our noble liturgy, not for party purposes, but for devotion, that this may be the ground of our predilection.

"I love my Church of England, for she doth love my Lord;  
She speaks not, breathes not, teaches not, but from His written Word.  
Her voice is like my Saviour's voice, compassionate and kind,  
She echoes all His precepts pure, she tells me all His mind.

"I love my Church of England, for she doth lead me on  
To Zion's city, fair and bright, where Christ the Lord hath gone.

She follows in the steps of Him—the Life—the Truth—the Way:

The Morning star; to light my feet from darkness into day."

—*Rev. J. A. Page.*

### Chapter Third.

“Without *some* ceremonies, it is not possible to keep any order or quiet discipline in the Church. . . .

Some [persons] be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new. . . . They ought rather to reverence them for their antiquity, if they . . . be more studious of unity and concord than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed. . . . Moreover, they be neither dark nor dumb ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. . . . [On the other hand] St. Augustine in his time complained that (ceremonies) were grown to such a number, that the estate of Christian people was in worse case concerning that matter than the Jews were. . . . Christ's Gospel is not a ceremonial law (as much of Moses' law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit ; being content only with those ceremonies, which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God.”—*Preface “Of Ceremonies.”*

I NOW pass to the second division, namely, THE SPECIAL SERVICES of the Church, of which the COMMUNION SERVICE stands first. Indeed, it may be regarded as the



connecting link between the ordinary and special services, as originally intended to be an ordinary service, which the first portion of it is even now; but in the days when weekly communions were uncommon, being used in its integrity only at special times. The elder Blunt, in his interesting "Sketch of the Reformation in England," has made it appear probable that the Litany and Communion Service, as now read together, were never distinct services, though many have thought otherwise. The morning service, however, is admitted by Blunt to have been, at first, at a distinct time from the second service, which was made up of Litany and Communion. The Morning Prayer was originally at a very early hour, answering to orisons. Internal evidence of this exists in the collect, "O God, who hast safely brought us to the *beginning* of this day, defend us in the same," etc. As the term "Liturgy" was often applied peculiarly to the Communion Service by the Ancient Church, so this service was the first prepared in English by our Reformed Church; both regarded it as of paramount importance. It is grounded on the Use of Sarum. Originally, it was

intended that the Communion, or joint partaking of the Lord's Supper, should take place every Lord's day. Our custom of still using the first part of the service regularly is a trace of the original design. It is for this reason also, the minister repeats it from *the Lord's table*, and not at the reading-desk.

### **Priests not Sacrificers: no Visible Altar.**

It is a most important fact, that the Prayer-book throughout excludes the word Altar, which is a watchword of the Sacerdotalists. This fact proves that they are no true Churchmen who represent the Sacrament of the Lord's Supper to be a sacrifice, though the Prayer-book knows of no altar and no sacrifice, save the "full, perfect, and sufficient sacrifice, oblation, and satisfaction" of Christ on the Cross; and the spiritual "sacrifice of praise and thanksgiving," which is not peculiar to *the minister*, but is offered continually by *every* true Christian. For, as Chrysostom says, "Though all priests are not saints, yet all saints are priests." (See 1 Peter ii. 9, and Rev. i. 6.) As to the term priest, let us remember, it is not used by us as by

Rome, as the translation of *sacerdos*, “a sacrificer,” but in its original sense of presbyter, “an elder,” from which the term is thus formed, presbyter, prêster, priest. The Greek term for a sacrificing priest (*ιερείς*, Hebr. *cohen*), is never once found throughout the New Testament applied to a Christian minister *exclusively*, though it is applied 136 times to the Aaronic priests, who were types of Jesus, our one sacrificing High Priest for ever. God expressly saith of Him because “He continueth ever (not dying as the Aaronic priests); He hath a priesthood which passeth not from one to another”: ἀπαράβατον. Uninspired writers would naturally have applied the familiar term *Hiereus* to ministers; their not doing so is the Holy Spirit’s prescient warning against Sacerdotalism in the Christian Church. Sixteen times the term is used of our Great High Priest who delegates not His office to another (Heb. vii. 24). Five times it is used of *all* believers without distinction of clergy and laity (1 Pet. ii. 5, 9; Rev. i. 6, v. 10, xx. 6); these offer spiritual not literal sacrifices. Rom. xv. 16 “That I should be the minister of Jesus Christ to the Gentiles, ministering (Greek minister-

ing in sacrifice) the Gospel of God that the offering up of the Gentiles might be acceptable," refers to spiritual Gospel ministrations; the Gentile converts won by him being his "offering." Therefore, that often misapplied passage in Hebrews v. 4, "No man taketh this honour unto himself, but He that is called of God, as was Aaron," is a warning to the sacerdotal party, lest, like Korah and his companions, who were but *ministering* Levites, and yet presumptuously grasped also at the *sacrificing* priesthood of Aaron (Num. xvi. 9, 10), they also take to themselves the honour that belongs to Christ alone in our dispensation, namely, that of *sacrificing* priests.

The following changes in the second Prayer-book of Edward VI. (1552), as contrasted with that of 1549, are decisive against Sacerdotalism.

- (1) "Altar" was struck out.
- (2) The "Communion Table" should stand in the body of the church, or chancel.
- (3) The officiant should stand "at the north side" of the Table, and not as in 1549, "afore the midst of the altar."
- (4) Mixing water with the wine omitted.
- (5) Crossings omitted.

(6) Invocation of the Spirit on the elements omitted.

(7) Usual bread substituted for unleavened round wafers.

(8) Romish vestments forbidden; see remarks on the Ornaments Rubric before Morning Prayer.

(9) Declaration against the Corporal Presence added after the Act of Uniformity.

(10) Prayer of oblation placed after the consumption of the elements.

(11) Prayer for the Dead omitted, and "Militant here on earth" added before the prayer for Christ's Church.

(12) Reservation of the elements forbidden.

Note, in 1552, when "altar" was expunged, the Table sometimes stood (down to the time of Laud) east and west, as is proved by the certificate of Canterbury Cathedral in 1565, and in every case the clergyman faced southward, not eastward.

"High places" are condemned fifty-six times in Holy Scripture, the one altar alone being sanctioned. We have but one altar, the Lord Jesus (Heb. xiii. 10). Sacerdotalists fall under the condemnation. (Hos. viii. 11), "because Ephraim hath

made *many* altars to sin, altars shall be unto him to sin."

Appropriately the Communion service begins with the Lord's Prayer; for, when about to approach our Father's table, to be fed with heavenly food, we naturally, in the words which His only begotten Son hath taught us, beg Him, "Give us this day our daily bread." We then, after a prayer for cleansing, not of the mere outward man, but of the *thoughts* of the heart, by the Holy Spirit, read the Ten Commandments of the law, which acts as our schoolmaster to bring us to Christ; therefore the law is put first, and the gospel follows as its fulfilment: and each commandment we convert from a law of condemnation and bondage to the Gospel law of the spirit of life and liberty, by claiming God's promise under the new covenant to write this law upon our hearts: "Lord have mercy on us, and *incline our hearts* to keep this law;" and again, "*write* all these Thy laws *in our hearts*, we beseech Thee." Thus *that* is effected by the law of the Spirit of life in Christ Jesus making us free from the law of sin and death (Rom. vii. 23, 4; viii. 13), "that the righteousness of the law might be fulfilled in us, who walk



not after the flesh, but after the Spirit." The law and the Gospel are shown to be in harmony, pointing to the same Saviour : and to holiness attainable in degree even here if we will yield ourselves up to the enabling Spirit (Rom. vi. 6-22),

### **Collect, Epistle and Gospel.**

The close and mutual connexion between all three, and the beautiful adaptation of one to the other, often lost sight of in a hasty reading, will richly repay careful study. The Gospels furnish the *facts* ; the Epistles, the inspired *commentary* on those facts ; and the Collects as the name implies, *gather together* in a brief summary, and *apply to ourselves* the spiritual truths in both, by prayer to Him who alone can make the word "profit" us, "being mixed with faith," in the hearing of it. Thus take the Collect for the seventh Sunday after Trinity : the Gospel, Mark viii. 1, sets before us Jesus feeding four thousand with a few loaves and fishes ; the Epistle, Rom. vi. 19, exhorts us to yield ourselves up wholly and willingly to God, having our "fruit unto holiness, and the end everlasting life." But lest we should think we can do so *of ourselves*, it tells us "eternal

life is the *gift* of God"—the same God and Saviour who *fed* the four thousand *with a few loaves*—being alone able to *feed* our souls, and perfect strength *out of our weakness*. Then the Collect sums up and applies the truths in both: "Lord of *all* power and might (who canst therefore help *us* who have *no* power), who art the *author* (and therefore *able*), and the *giver* of (and therefore *willing* to give *us*) all good things: *graft* (as the wild olive cannot rid itself of its wild and barren nature, but must have a fruitful scion *grafted on* it) in our *hearts* (not merely *outwardly*) the love of *Thy name* (for by nature we love *self*; and if thou hast already grafted in us this love of Thee, which is the root of true fruits of holiness), *increase* in us *true* religion, *nourish* us with all goodness (as Thou didst feed the *bodies* of the four thousand), and of thy great mercy keep us in the same (for believers "commit the keeping of their souls unto Him in well-doing, as unto a faithful Creator," 1 Peter iv. 19, and are "kept by the power of God, through faith unto salvation," 1 Peter i. 5), through Jesus Christ our Lord.

The Epistles and Gospels are chiefly taken out of the Lectionaries of Jerome

and others, as early as the fourth century. How delightful the thought, that we walk through the same green pastures of the Word in which Christians for fourteen hundred years have gone before us ! Like them, we mark the beginning of our year, not by the material sun, but by Jesus the Sun of Righteousness. The four Sundays in Advent are a solemn preparation for the due commemoration of the rising of that Sun over our benighted world : the lessons and services refer to *both* the first and second Advent, the glory of the second being typified, in the way of contrast, by the humiliation of the first. The Jew looked so to the foretold *glory* of the second coming, as to lose sight of the equally-foretold *humility* of the first coming. We are more in danger of the other extreme, of not giving that due prominence to the second in our view of God's great plan, which Scripture gives it. It is remarkable that our Lord and His Apostles, in their teaching, do not dwell on that motive, which would have been so natural to uninspired man, namely, the uncertainty how soon DEATH may come, but the speedy and sudden *second coming of the Lord* (an incidental proof, that the New Testament

has not come from mere man). It was this great truth which formed the consolation of Christians in early ages of persecution. In "The Teaching of the Twelve Apostles" (80-110 A.D.), the prayer is, "Gather Thy Church from the four winds into Thy kingdom. Let grace come, and let this world pass away. Hosanna to the Son of David." But when faith waned, Tertullian (200 A.D.) prayed, "We beseech for a delay of the end."

Our several holy seasons, Christmas (from Saxon *mass*, a festival), Epiphany, Lent, Good Friday, Easter, and Ascension, the last preceded by three days of earnest prayer, called Rogation days (Litany days: dating from Mamertus, Bishop of Vienne, 460 A.D.), are a beautiful contrivance to bring before us the whole cycle of the Lord's birth as man; His manifestation (*ἐπιφάνεια*) to Jew and Gentile (a Greek couplet quaintly writes, "One swallow does not make spring, but the three swallows from the east made the spring of all pious souls." Matt. ii. 1-12); His passion (*i.e.*, in the ancient use of the term, *suffering*), and death; resurrection (Easter, from the Saxon *oster*, a rising); and final triumph for us, when he went up to heaven, and

planted the blood-red banner of our salvation at the right hand of God. Then follows Whit-Sunday, or White Sunday (called from the white garments the persons baptized on this day used formerly to put on, Anglo-Saxon, *Hwita Sunnan dæg*), which brings before us the fruit of the Lord's ascension, namely, the out-pouring of the Holy Spirit on the Church. It answers to the Jewish Pentecost, or Feast of Weeks. The giving of the law written on stone on Sinai then having its antitype in the writing of the new law on the heart by the Holy Spirit. Then the whole of God's revelation is summed up in the service for Trinity Sunday, when we worship God as the Father, reconciled to us by the Son, and imparted to us by the Holy Spirit; adoring the Trinity in unity, and unity in Trinity. After having commemorated in the previous festivals the leading *events*, our Church properly adds here a special day to commemorate the great leading *doctrine* of Christianity, the Trinity. Thus half the year is occupied with the great specific facts of redemption in systematic order, which must be better than a haphazard treatment of them, dependent on the caprice of the individual

minister. The remainder of the year is left for the more general truths of Christian doctrine and practice. In the former portion we commemorate Christ's living among us; the latter portion instructs us how to live after His example. Thus these successive sacred seasons are *our landmarks to distinguish times* (Hooker).

Besides the special Sundays, other days, called HOLYDAYS, are marked out as holy, *i.e.*, on them we are to meditate on leading events in the life of our Lord, and His apostles and disciples, as recorded in Scripture. We add a day, on which we meditate on what Revelation tells us of Michael and all angels, ministering spirits sent to "*minister for*," not to be *invoked by*, them that are "heirs of salvation" (Heb. i. 14). We do not presume to place these institutions of man's appointment on a footing with divine ordinances (remembering Colos. ii. 16, "Let no man judge you in respect of *a holy day*"); nor do we wish for a slavish and superstitious observance of them, as in the Romish Church; nor do we retain her lying legends of spurious saints, abhorring her invocation of these or of angels or any save God in Christ, as nothing better than heathenish demon or



demi-god worship, twice forbidden (Rev. xix. 10, xxii. 8, 9). In our Calendar some of the names have been retained as mere notes of time, to which the people were used in that day, when there were no Almanacks, but for no other reason. In the case of those for which special services are appointed, we only obey the sacred writer, who tells the Hebrews, "Be not slothful, but followers of them, who through faith and patience inherit the promises;" and again, "*Remember (not pray to)* them who have spoken unto you the word of God (referring to James the Less, the first Bishop of Jerusalem, who had been martyred immediately before); whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever" (vi. 12, and xiii. 7). We begin with St. Andrew's Day, because he was the first that came to Christ and followed him (John i. 40, 41). We meditate on his faith, and that of others, only in *so far as it leads us to Christ* (1 Cor. xi. 1), and tends to the glory of Christ; we restrict these special services to *Scripture* personages. We end with All Saints' Day, in which we dwell on that delightful truth, that we are "knit together as God's elect

in one communion, in the mystical (*i.e.*, spiritual) body of the Son of God," and pray that by God's grace we may with them come to the same unspeakable joys.

### **Fasting.**

We feel no apology necessary for that which was the practice of our Lord and His Apostles. Accordingly, in the Prayer-book, Ember weeks, in which four times a year we are to fast and pray for those about at that time to be ordained,—three Rogation days—all Fridays—and the forty days of Lent (the Saxon term for Spring : as it is in this season forty days of fasting, in imitation of Jesus' forty days' fast in the wilderness, are set apart to prepare for the due commemoration of the Lord's death and resurrection)—are appointed as suitable seasons for this spiritual exercise. At the same time, our Church does not impose these fasts as a *positive* obligation, but as a general recommendation, to be carried out according to the discretion of each man's conscience ; whereas Rome imposes a slavish yoke (a mark of the apostasy, 1 Tim. iv. 3 ; 1 Cor. viii. 8), making it as

deadly a sin to eat meat on a fast day as to swear or to steal ; and whereas our Church (Homily xvi.), on the express authority of the Council of Chalcedon, in 451 A.D., makes fasting consist in abstinence from all meat and drink for a time, Rome conveniently allows men to eat as costly fish as they please with impunity, but every morsel of butcher's meat they eat brings deadly sin into the soul. The *State*, in Edward the Sixth's reign, it is true, ordered the eating of fish on fast days ; but this was, as the ordinance expressly states, *for the encouragement of the fisheries*. Our Church, in her collect, regards fasting as in no wise meritorious, but a mere *means* to an *end*, the degree in using which, each man can judge for himself, and *not* for another. "Give us grace to use [not merely on fast days, but at all times] *such abstinence*, that our *flesh being subdued to the Spirit* [the end we aim at in fasting], we may ever obey Thy godly motions in righteousness." Bacon quaintly says, "A horse too delicately fed casteth his master ; again, if kept too hungry, he fainteth in the midst of the journey." So a mean is to be had in ordering the body. *We live not to eat, but we eat to live.*

### Commination Service.

Here I may notice the SERVICE FOR ASH WEDNESDAY, called the COMMINATION, or threatening of God's law against the impenitent. It was the custom in the ancient Church, when any member caused scandal to religion by notorious sin, that he should be expelled the congregation until he gave proofs of penitence. This power of cutting members off from communion is clearly given by our Lord to the Church, and was exercised in the case of the incestuous Corinthian, alluded to by Paul in his second Epistle to the Corinthians. Penitents in such cases put on sackcloth, and lay on ashes, in token of sorrow, whence the name Ash Wednesday is derived (as Ember days, from embers, or ashes also); and then were admitted once more into communion. As an instance, the Emperor Theodosius was for eight months refused admittance into the church by Ambrose, the Bishop of Milan, on account of his cruel massacre of his Thessalonian subjects. The Emperor pleaded the case of David. "Imitate him," said the fearless Bishop, "in his penitence, as you did in his sin;" nor was it until he had penitently humbled

himself, that he was admitted to communion in public worship and the Supper of the Lord.

It is made an objection by some, that we suffer those who are not spiritual believers to communicate. To this we answer, that, if we were to imitate some by presuming to judge hearts, we should be disobeying the Lord's command in the parable, to "let both tares and wheat grow together to the harvest," when the Lord himself shall make the everlasting distinction. However desirable in the abstract, to attempt to enforce a too searching discipline in a disordered world has been attended with more evils than those which it was intended to correct. All we can do, we do, by the rubric that sanctions the minister's excluding from the Lord's Table notorious evil livers, doers of wrong to their neighbour, and those who bear malice, unless they repent.

In the absence of the ancient discipline, which degenerated into Popish absolution and penance in time, our Church provides a substitute in the Commination Service. In it we affirm by our "Amen," our belief that God's law curses all the impenitent and ungodly, as it is written in the 27th

chapter of Deuteronomy. By this we do not uncharitably pray God's curse to descend on others, but we set our seal by our Amen, "Truly it is so," to that which is the truth of God, whether we assert it or not. We say—"Cursed *is—are*," not "Cursed *be*." There is a want of plain speaking as to hell and judgment, rather than too great harshness on these points. As a dying hearer of Mr. Newton said to him: "Sir, you often told me of Christ and salvation; why did you not oftener remind me of hell and danger?" Thus, whilst our other services are chiefly framed for believers, this proclaims the terrors of the law to unbelievers. But we do not stop here. The curses of the law are to lead us to the blessings of Christ. If we wound, we also heal. I know nothing in the Prayer-book more awfully warning, and yet more sweetly comforting to the penitent Christian, than the exhortation of the minister which follows. For the law, with its curses, hath no terror to the believer; for "Christ hath redeemed us from the curse of the law, being made a curse for us." Therefore we turn with penitential psalms and confession of sins to him, and not to an earthly priest. And so we receive



in prayer the assurance of His Spirit in us, in the words of the closing blessing, that the "Lord will bless us and keep us, the Lord will lift up the light of His countenance upon us, and give us peace now and for evermore."

### Communion Oblations.

To return to the Communion Service. After the Creed, with the reading of verses urging the people to liberal offerings, called therefore the Offertory, we pray for the Church *militant here on earth*. These words (deliberately added in 1552) plainly exclude prayers for the dead, which had been in the first Prayer-book of 1549, "Grant unto thy servants departed hence thy mercy and everlasting peace, that we and they may be altogether set on thy Son's right hand." We *pray* for the *living* soldiers of the cross; for the *departed* we *give thanks*. So also in the Burial of the dead. No prayer for the dead occurs in Scripture. No proof exists that Onesiphorus was dead when Paul wrote 2 Tim. i. 16—18. The phrase "the house of Onesiphorus," implies that he was alive; for we do not call a house after the name of one deceased.

The phrase, "For Jesus Christ's sake, our *only Mediator and Advocate*," is important, as excluding the Virgin Mary and saints, invoked by Rome, in this part of the service, as mediators. The "oblations" spoken of in this prayer, besides the "alms," refer, not as many think, to a eucharistic offering, or sacrifice of bread and wine presented by the minister to God, but simply those "other devotions" or offerings "*of the people*," spoken of in the rubric, and alluded to in the verse, "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things," for the maintenance of their ministers and other charitable purposes, besides the "alms for the poor"? In an iron chest in a Kent parish is a document signed by King Philip and Queen Mary giving the Rector towards his stipend the "oblations" of four Holy days every year (*Clerical Reminiscences*, by Senex. Seeley, 1880, see also Dean Howson's *Alms and Oblations*, Stock). The "oblations," or devotions, come in such close connexion after the "alms," both received in the same "decent bason," that the former cannot refer to the bread and wine. Certainly the general tenor of the service shows the word is not

used of a *sacrificial* oblation. The plural *oblations*, as *devotions* also, confirms my view. If there were a literal oblation of bread and wine, it would have been in the singular.

Nor can any fresh oblation be reconciled with Heb. ix. 25, "Nor yet that he should *offer* Himself often, for then must He often have *suffered* since the foundation of the world. But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." As Christ's *suffering* was once for all (as Scripture says), His *offering* was once for all, and cannot be repeated. The bread and wine provided by the parishioners are distinguished in the rubric from the voluntary offerings of communicants called "Alms and Oblations,"—these Alms and Oblations "the priest shall humbly *present* and place upon the Holy Table." But "the bread and wine the priest shall *place* upon the Table," not "*present*." How carefully the idea of a sacrificial *oblation* of the elements is guarded against; as also in the marginal rubric. "If there be no alms or oblations;" therefore the bread and wine are not oblations.

Then follow three solemn addresses.

The two former ought to be used much oftener than they are. So little known are they, that on an occasion when a clergyman used one in full as a notice for sacrament, he was afterwards thanked by one of his hearers for his excellent discourse! In the third, when it is said by unworthy receiving "we eat and drink our own damnation," not discerning the Lord's body, *i.e.*, not distinguishing by faith the bread which is *the pledge* of the Lord's body, from a common meal, eternal damnation is not meant, but a *temporal* condemnation, or *judgment*, such as God was provoked to inflict on those Corinthians, who were guilty of excess at the Lord's Table, and were punished with sickness, as Paul tells us (1 Cor. xi. 39-32).

Archbishop Whately well observes as to the words "those holy *mysteries*," applied to the elements of bread and wine, that "mysteries" is not used in the sense of something mysterious, hidden from the masses, and reserved to the privileged few (like the heathen mysteries, to which the Sacerdotalists would assimilate the Lord's Supper), but "*symbols* and outward *pledges*" and means of a grace inward and spiritual, as well as memorials of His past

dying love. Those who wish to be armed at all points against sacerdotal and sacramentarian errors, cannot be too well versed in the Archbishop's writings on these topics. The same expression occurs in the last prayer before the closing hymn: "We most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy *mysteries*, with the *spiritual food* of the most precious body and blood of Thy Son;" in which "spiritual food" is the explanation of "*mysteries*"—*i.e.*, the visible elements are pledges and symbols of our being spiritually fed by the body and blood of Christ, through faith. The prayer next makes our real incorporation and communion with the mystical or figurative body of Christ, the Church (*i.e.*, not some section of the visible Church, with some one form of government, but "the blessed company of *all faithful* people," *i.e.*, all true *spiritual* worshippers) flow as the consequence of our living personal appropriation of the once for all sacrificed body and blood of Jesus.

### **Communion, Absolution.**

Then follow confession, absolution, and

consolation from the written Word. If we want a comment on the meaning of the Exhortation, "If any requireth comfort who cannot quiet his own conscience, let him come to the minister, that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel or advice"—words which have been made into a plea for auricular confession, we see in this public office what the minister's province is, in the case of his being privately consulted by any one with a distressed conscience. Observe, it is said, that it is *by the ministry of the Word* the distressed penitent is to receive absolution. This is exactly what the minister does in the public office: the people first confess their sins to God, and not to the priest, in that most thrilling outpouring of the broken heart, which begins with, "Almighty God, Father of our Lord Jesus Christ," and which ought to be our frequent companion in the closet, as well as at the Lord's table. The minister then prays God's pardon in their behalf, assuring them of it on the grounds of God's promise, through Christ, to the penitent believer. Then he follows this up by the ministry of God's Holy Word,



*i.e.*, quoting the Scripture as the only ground of comfort, "Hear what *comfortable* words our Saviour Christ saith unto all that truly turn to Him: Come unto Me all that travail and are heavy-laden, and I will refresh you." If our Reformers had really intended private confession and absolution, they would have provided *a form for private absolution*. Their not having done so, shows the view just given the correct one. Sacerdotalists have *no authority whatever* for using the Absolution in the Visitation of the *Sick*, in the case of one *in health* privately asking it.

### **The Communion of the flesh and blood of Christ.**

Then follows the sublime thanksgiving, as our Saviour "gave thanks" before He brake the bread. "It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty, everlasting God (adding, on festivals, special reasons for thankfulness in appropriate Prefaces), therefore with angels, and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee,

and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High!" So very important is this hymn of thanksgiving, called, from the thrice repeated Holy, "Tersanctus," that the whole service has been named from it the Eucharist, or giving of thanks. In it we soar to heaven itself, and breathe its pure air, and join our notes of praise with the hosts that are before the throne. Then, lest the raptures of that hymn should cause us to forget we are sinful dust and ashes, we hasten to prostrate our souls before God, declaring "we do not presume to come to this Thy table trusting in our own merits, but in Thy manifold mercies." The non-literal, yet real, that is, spiritual communion of the believer's human nature, *body* as well as *soul*, with the perfect *humanity* of the Lord Jesus, in His death for us, is emphatically appropriated (even as He hath Himself declared so strongly, St. John vi. 53, "Except ye eat the *flesh* of the Son of Man, and drink His *blood*, ye have no life in you"), in the words that follow, so precious to realise, "Grant us, therefore, gracious Lord, so to eat the *flesh* of Thy dear Son, and to drink His *blood*,

that *our* sinful *bodies* may be made clean by *His* body, and our *souls* washed with His most precious *blood*, and that we may evermore dwell in Him and He in us." "The blood is the life": therefore we rightly look to His *blood* to be the means of recovering our forfeited *soul* (or *life*—*Ψυχή*). The eating and drinking Christ's flesh and blood and so having eternal life is a *continuous*, not merely an *occasional* process. "Flesh" used throughout St. John vi. is never in Scripture applied to the Lord's Supper. "Body" is always employed. "Flesh" implies His human nature as "put to death in the flesh." Not till upwards of a year afterwards was the Lord's Supper instituted; so that many Roman Catholics, as Cajetan, admit that John vi. does not treat directly of the sacrament. It treats of the *spiritual reality*, of which the Lord's Supper is the sacramental expression. "Me ye have not always," necessitates the fact of His literal *body* being absent, as "Lo, I am with you always," implies His presence by His *Spirit*. Hooker (bk. v., ch. 55), "If His majestical body may at once be in many places, then hath the majesty of His estate extinguished the verity of His

nature." His body "the heavens must receive until the times of restitution of all things" (Acts iii. 21); the words "in remembrance of Me," presuppose bodily absence.

The Lord presciently guarded against the literal and carnal view of His words (John vi. 63); "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are Spirit, and they are life. (See 1 Cor. x. 3; Acts iii. 21.)" Another prescient warning against the foreseen deadly error prefaces the only mention of the Lord's Supper in all the Epistles, 1 Cor. x. 14, Dearly Beloved, *flee from idolatry*. "The cup we bless, is," not the *blood*, "but the *Communion* of the blood of Christ."

The Consecration prayer adopts the form of words which Christ Himself used: it pointedly speaks of "*one* oblation of Christ *once* offered" (the reading *own* for *one* belongs to Laud's Scotch Liturgy), in opposition not only to the Romish oft-repeated sacrifice of the mass, but also to the Sacerdotal notion that the Lord's Supper is, somehow or other, notwithstanding that "Christ by *one* offering hath perfected for *ever* them that are sanctified"

(Heb. x. 14), a sacrifice. On the ground of that offering, once offered, God promises,—"Their sins and iniquities I will remember no more. Now where remission of these is, there is *no more offering for sin.*" (Heb. x. 17, 18.) Our Lord's words quoted, "Drink ye *all* of this," are our authority for not denying the cup to the laity, as Rome does (Council of Constance).

Next, we receive the elements kneeling, a posture which well becomes beggars receiving so great a gift. An express rubric guards against our supposing any adoration of the elements as thereby intended. The form of words in administering is well suited to draw the soul of the individual into personal communion with his Saviour: "The body of our Lord Jesus Christ, which *was* (not *is*) given *for* thee (*i.e.*, Christ's body *once* offered for thee on the cross, not His glorified body *now in heaven*) preserve *thy* body and soul unto everlasting life. [A source of error is in stopping at "This is my body." It ought to be read as a *whole*. This is my *body which is given for you.*"] "Take (not *receive* passively) and eat this in remembrance that Christ died for thee, and feed on Him in thy

heart (not with thy *mouth*) by faith (the only means of feeding really and spiritually) with thanksgiving." This is one of the chief beauties of our occasional services, that lest we should feel ourselves lost in the crowd of worshippers, they bring the precious promises of Christ home to each individual. So we can, each of us, by faith in the promises specially applied to ourselves, realise the truth,—

"*Thou* art as much His care, as though beside,  
Not man nor angel lived in heaven or earth :  
Thus sunbeams pour alike a glorious tide,  
To light up worlds, or wake an insect's mirth."

Then follows the Post Communion, consisting of the Lord's Prayer, well suited now to those who have been receiving "the children's bread." A prayer in which we dedicate ourselves, our souls and bodies afresh wholly to our God, to be a reasonable [rational], holy, and lively sacrifice (Romans xii. 1. As Leighton well says, "God will have nothing unless He have the *heart*; and not even this, unless He have the *whole* of it.") A glorious hymn, beginning with the angels' words at Jesus' birth, "Glory be to God in the highest," (called the *Gloria in excelsis*, used as early as Athanasius' time,) just as the Lord



Himself concluded His last Supper with a hymn, probably the Lesser Hallel, Psalms cxv.—cxviii. Lastly, the Benediction that dismisses the faithful communicant with the peace of God as his abiding portion. He has indeed experienced, and *he alone*, the truth of Hooker's words, "the real presence of Christ's body is not to be sought for in the *Sacrament*, but in the *worthy receiver* of it."

Coleridge has remarked in his own thoughtful way, "This Sacrament is a thing *sui generis*: one party condenses it into an idol; the opposite party evaporates it into a mere figure." On the one hand, there is no mysterious virtue in the bread and wine themselves. The rubric at the end of the Communion distinctly says: "No adoration ought to be done either unto the Sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood." The words "any *real and essential* presence" (1552) were changed to any "*corporal* presence" (1661). This condemns the teaching of the Sarum and Roman Missals, and rejects "ANY" corporal presence in the elements. "The Sacramental bread and wine remain still

in their very natural substances: and the natural body and blood of Christ are in heaven, and *not here*; it being against the truth of Christ's natural body to be at one time in more places than one." Christ's real presence is spiritual: not that His body is present after the manner of spirits; but His sacrifice is food for our spirits. The bread and wine are received by our body, Christ crucified ages ago is received into the soul by faith now. The Romish heresy of Transubstantiation throws a doubt on the reality of Christ's body (for how can His "natural body" subsist under the accidents of touch, taste and sight appertaining to bread and wine and not to a human body); the very error of the Docetæ, who maintained Christ's body was only a *seeming* one, not a *real* one. This is one of the marks of Antichrist given by St. John (1 John iv. 3). On the other hand, the faithful receiver does more than commemorate the sacrifice of the body and blood of Christ: he receives in that Sacrament not an empty sign, but a means of grace, a pledge that he has a living *share* or *fellowship* in Christ's body and blood offered for him on Calvary, which the word "Communion" itself im-

plies ; and he receives fresh grace of the Holy Spirit to aid him in a more entire appropriation of Christ as *his* Saviour and *his* God (1 Cor. x. 16).

Lastly, to that denomination which calls its members *Friends*, whilst habitually disobeying, though through ignorance, the Saviour's command, "*Do this* in remembrance of Me," we say, remember Christ's express words, "Ye are my friends, IF ye do whatsoever I command you." This is an error that arises, not from *misinterpreting*, but from *evading* the plain words of Scripture.

### Baptism.

Next, I proceed to what has been a fruitful theme of discussion—the other of the two Sacraments instituted by Christ—the SACRAMENT OF BAPTISM. As to adult baptism, there is little dispute among Scripture Christians ; for the Lord has clearly marked Baptism as the sacramental beginning of the Christian life when He saith, "Go ye, and teach (or, as it is in the original, *make disciples of*) all nations, baptizing them (the persons) *in* (or literally *into*) the name of the Father, and of the Son, and of the Holy Ghost, teaching

them to observe all things whatsoever I have commanded you ;” which latter words imply that instruction in all Christ’s truth, by whomsoever imparted, is the necessary complement of Baptism. But in the case of infant baptism, the disputes are many. First of all, many deny the Sacrament of Baptism to infants altogether. To these our Church brings forward the Lord’s own words, “Suffer the little children to come unto Me,”—not, indeed, in *direct* proof of infant baptism, but as conclusive evidence that the Lord did not, like the objectors, regard their infancy as incapacitating them from a share in His covenant mercy, the first seal of which is Baptism. And though there are no express instances of infant baptism in the New Testament, which was to be expected, as the conversion and baptism of adults were the more immediate object of the first preachers of the Gospel, as is the case with missionaries to the heathen in our day : yet there are many indirect allusions, as in the baptism of the whole households of Lydia, the jailor of Philippi, and others, which probably included some infants. So also the words of St. Peter, Acts ii. 39, “Repent and *be baptized*. . . . For the promise is

unto you and to *your children*, and to all that are afar off." Again (1 Cor. vii. 14 :) "The unbelieving wife is sanctified by the husband ; else were your children unclean, but now are they holy"—*i.e.*, they are already regarded by God as *included in the covenant of salvation and sanctification made with the believing parents*. This being so, they of course may receive also *the visible seal* of the grace of God, who *already* regards them with favour. Above all, the analogy of circumcision, by which the Jewish parent sealed his male child as a sharer in God's covenant with His people, makes it certain that the privilege which was granted to the Jew under the twilight of the law, must of course belong to the child of the Christian under the glorious light of the Gospel ; unless, indeed an express Scriptural prohibition of infant baptism be produced, which none can allege. It is truly no common privilege that our children should afterwards, with the first dawnings of reason, learn that they have had already their interest in Christ's covenant visibly sealed, though without their knowledge, and that they may strongly plead it before God with good success. *All* baptized children (whatever disputes there may be

as to the nature and extent of baptismal regeneration) have a *visibly ratified title* as being joined to the Church, to apply in after years to the Holy Spirit, the fountain of grace, who deigns to dwell (as Holy Writ asserts) in the Collective Church, as His earthly "Temple." "The kingdom of grace," it has been beautifully said, "consisteth of children in age or manners—of them, and such as they are ; and the kingdom of glory shall be filled with infants blessed by Christ, and with men become as little children."

But any solid objection to infant baptism is obviated by the institution of SPONSORS, or Godfathers and Godmothers—*i.e.*, fathers and mothers in bringing the children to God. Seeing that the infants cannot themselves have the repentance and faith which are requisite, in order that baptism may not be thought to act as a mere charm by its own inherent power, independent of the state of mind in the recipient, sponsors—*i.e.*, sureties—engage in the child's name, as far as one can answer for another, that when he comes to age, he will both repent and have faith. Of course, if in after years he does not make good his promise, the sponsors are free



before God, if only they have done their part by faithful admonition. Moreover, when it is said in the Catechism the children "promise both" repentance and faith "by their sureties," the word *promise* implies that fulfilment of the conditions is future, and therefore the grace given at infant baptism can only be given *conditionally*.

We do not allow parents to act as sponsors, since they cannot undertake a higher responsibility than what God has already laid on them; but we desire to have additional security, that if either of the parents die, or neglect their Christian duty, the child may not suffer thereby.

When the parties have arrived at the font (which is so called because it was in fountains and streams the first Christians used to baptize,) the minister asks, "Hath this child been already baptized, or no?" as, from the very nature of the thing, one needs only *once* to be incorporated by baptism into the Church. Note that the clause in the Nicene Creed, "I believe in *one* baptism for the remission of sins," was inserted to guard against an error, which in that day had been maintained by many (including Basil,) namely, that it was

necessary to *re-baptize* lapsed Christians on their return to the orthodox faith. This was the question before the Council of Constantine (A.D. 381), as also whether baptism was to be *repeated* in the case of those baptized by heretics. They decided that *one* baptism was valid once for all, and added this seventh canon to the Nicene Creed. Even this addition was not received at the Council of Ephesus. The word *for*, moreover, does not imply that remission of sins is the invariable consequence of baptism; but that baptism is intended to be the visible *seal* and *confirmation* of remission (*already granted*) *to the penitent believer*. Cyril says this clause stood thus in the Creed of Jerusalem the oldest Church: "One baptism of *repentance for* the remission of sins." So St. Luke iii. 3. So Epiphanius.

He then, in an address, lays down that most fundamental truth, that all men are conceived and born in sin, and that therefore, in Christ's words, "None can enter the kingdom of God except he be regenerate and born anew of water and the Holy Ghost." Herein the Saviour expressly lays down the connexion of regeneration and baptism as His design. Therefore He

joins water and the Spirit under the one preposition (ἐξ), "Of water and the Spirit," not, "Of water and of the Spirit." Therefore our Church rightly throughout sets forth the doctrine of baptismal regeneration. If her language be strong on this point, it is no stronger than that of Scripture; for instance (Titus iii. 5), "According to His mercy He hath saved us by the washing of regeneration, and the renewing of the Holy Ghost." If any be offended with her, they must also take offence at Scripture. They who scruple at the strong words as to regeneration in our service must also, to be consistent, scruple at St. Paul's strong words, "By one spirit we are *all* baptized into one body;" and, "As many of you as are baptized into Christ, have put on Christ."

But do not confound with this Scriptural doctrine of baptismal regeneration, as the *designed* effect of that sacrament, when not frustrated by the unworthiness of man, what is altogether distinct from it, and which is a most dangerous error of many, in common with Rome, namely, the notion that regeneration *inseparably* accompanies baptism. Few maintain this in the case of adults, the voice of scripture (Acts viii. 13-21;

Simon Magus) and our Church (Art. xxv.) being emphatically against it. But in the case of infants, many, alas! represent this sacrament as acting like a charm, tying down regeneration, by the Holy Ghost inseparably and invariably to it; thus making one of the most wonderful acts of Omnipotence to be wholly at the will of man, quite independent of the state of mind of all the parties. The parents, sponsors, and minister, all may be infidels at heart; not one real, heartfelt prayer may have been offered by any present, as no doubt has happened sometimes, and the child itself may grow up in utter godlessness, never showing a spark of grace (and St. John saith, Epist. i. 3. 9, "Whosoever is born of God doth not commit sin, for his *seed remaineth in him*"); and so it may die as it has lived. Yet that child, according to this theory, has been regenerated by the Holy Spirit of God.

It would, indeed, require unequivocal and overwhelming proofs to establish the truth of such an outrage, both to faith and reason, as maintained either in Scripture or in our Prayer-book. But the proofs alleged can admit of a much more probable explanation. The marks of regeneration

given in the first Epistle of St. John, and elsewhere, as well as in our Prayer-book (a "death unto sin, and new birth unto righteousness"), will not admit of the regeneration alluded to being a mere change of external relation, as some would say, to get out of the difficulty ; it can only mean an *inward change of heart*. But it is a principle of the apostles, in their epistles to charitably presume that those *called* Christians *were* Christians, though, alas ! we know "they are not all Israel who are of Israel." So St. Paul addresses all the Romans as "saints," and to all the Corinthians he says, with evident allusion also to baptism, "Ye are *washed*, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Yet we know this could only have been a general assumption of charity, as Paul mentions many at Corinth to whom none will maintain this language was applicable. In the same manner, not merely this Baptismal Service, but all our services (take the Burial Service, the collects for Epiphany, Sexagesima, and third Sunday after Trinity, as striking instances,) are drawn up as for believers. Indeed, seeing that the Bible clearly sets forth that the

"prayer of the wicked is an abomination to the Lord," and that none but spiritual believers can offer real prayer, it would be a palpable self-contradiction to draw up prayer for those who, as unbelievers, have not the will nor power to pray.

Yet, just as Paul in other passages shows, that he did not mean his charitable presumption to be pressed, as though every one addressed as a Christian were really and savingly one; so our Prayer-book, in very many passages, implies that, though all are there called regenerate in baptism, yet many still need the new birth, or regeneration. If then, we pronounce of children after baptism, "Seeing now this child is regenerate" (as Mr. Faber well says, "This is an *official generic declaration*"), it is a charitable *assumption* of repentance and faith on the part of the infant hereafter, which God alone can by His prescience judge of, but which we, in charitable hope, are bound for the present to presume, nothing appearing to the contrary, and it being taken for granted that the parents and sponsors offer the prayer of faith, as the fact of their presenting the child for baptism seems to imply. But, as Archbishop Ussher well



puts it, "Though we, *in the judgment of charity*, do judge this of every particular infant, yet we have no ground to judge so of all in general ; or, if we judge so, *it is not any judgment of certainty—we may be mistaken.*" Again : "He that hath said of infants, that to them belongs the kingdom of God, knows how to settle on them the kingdom of heaven." The Church cannot see the hidden workings of the Holy Ghost, nor read the hearts of parents and sponsors. She goes on the presumption that they are true believers : and nothing is too high in the way of blessing to expect for the child of a believer. She relies on the faithfulness of the sponsors in afterwards discharging their office ; and believing that the child will fulfil the engagements made by the sponsors for it, when it comes of age, has such a vivid *anticipation* of the child's promised faith and repentance, that she feels charitably warranted to act on the *assumption* of these two requisites, and to appropriate, in faith and trust, for the infants, the gift of the regenerating Spirit promised in answer to prayer. Archbishop Musgrave, in his charge, 1849, says, "It has been proved that our reformers, almost without excep-

tion, in the reigns of Edward the Sixth, and especially of Queen Elizabeth, held the peculiar doctrines of Calvin as to Election and Predestination, and Final Perseverance. That all the baptized should be spiritually regenerated, was in their view, utterly impossible; therefore they could not intend, in the formularies they drew up, to express such belief." Canon Mozley's *Primitive Doctrine of Baptismal Regeneration* demonstrates that the literal interpretation in the case of all the baptized is opposed to plain facts. The hypothetical one of charitable presumption is justified by Scripture and Reason. The Reformers mostly held *Predestination*, which is *Grace* under another name. They held the Elect alone are regenerate; which is fatal to the literal theory that *all* are regenerated in baptism.

Our Twenty-seventh Article distinctly makes the spiritual benefit of baptism to be "by virtue of prayer to God (*vi Divinae invocationis*<sup>1</sup>)."

<sup>1</sup> It has been claimed that this means the consecration prayer, "Sanctify this water to the mystical washing away of sins," in forgetfulness of the fact that the latter words were only added in 1661, whereas the words of the Article date from a hundred years before the prayer alluded to.

infant baptism no exception. It may be objected, that this makes the regeneration of the child in some measure dependent on the faith of ministers, parents, and sponsors. But surely, even in the Romish view, the regeneration of the child must depend on the parents bringing it at all to baptism ; and in the whole analogy of life do we not see the spiritual, as well as temporal, prosperity of children made much to depend on their parents? If the faith and prayers of the sponsors, parents, and ministers, have nothing to do with the regeneration of the child, why do we ask the sponsors those solemn questions, and call on them to pray to God for His Spirit to regenerate the child? But our church judges, with St. Peter, that "baptism doth save us, not the putting away of the filth of the flesh (*i.e.*, not a mere outward application of water), but the *answer* of a good conscience toward God." (Ἐπερώτημα, "an interrogative trial—" Hooker. It is possible the custom of interrogating the candidate at baptism is alluded to by the apostle here.) Therefore she demands as a condition, an *answer of faith* from the sponsors in the name of the child, to the interrogatories she puts, just as she makes it a necessary

condition of regeneration in adult baptism, that the adult shall himself make the *answer of a good conscience* to the same solemn queries. Acts viii. 36-38, "If thou believest, thou mayest be baptised," belief must go first. So Acts ii. 38, "Repent and be baptized," repentance must come first. So Cornelius; the Holy Ghost came first on him, then baptism followed (Acts x. 44-48). The question is not, Do *ye* believe? but, Dost *thou* believe? It is the child who replies by sponsors, "All this I steadfastly believe." So in the other questions and answers the Church will not admit to baptism unless on the supposition of antecedent grace. If grace has been given *before* baptism, it cannot be for the *first* time given in baptism. Let it not be said that the absence of sponsors in private baptism, proves that their engagements for the child are not deemed a necessary condition; for private baptism is only administered where the likelihood of the child's death would make it impossible for the child afterwards to fulfil the engagements, or for sponsors to make them in their behalf. But if the child survive, the engagements of the sponsors for it are required to be given at its admission into the congre-

gation, as at the ordinary public baptism. She says in her Article, the grace to be obtained is "by virtue of prayer to God," as a necessary instrument to bring down the blessing. Having then called on all present to pray, and having so prayed, can you blame her for charitably presuming that all did that which they seemed to do, and that the child would fulfil its part hereafter, now that all possible security has been taken? If then she, after baptism, says, "Seeing that this child is regenerate," she pronounces the very same of adults when baptized; though her own Twenty-fifth Article saith, that it is "in such only as *worthily* receive the sacraments, they have a wholesome effect." This she does, not that she shuts her eyes to the fact that, as Hooker says, "All do not receive the grace of God, which receive the sacraments of His grace," but that she imitates the language of the epistles of Paul, who treats all members of the visible Church as Christians in charitable presumption; and she pronounces of all *abstractly*, that baptism is the means of new birth to those who *worthily* receive it, but does not take on herself to decide *particularly* when baptism is re-

ceived by the adult or infant worthily, and when not.

To return to the service itself. More spiritual prayers were never written by man. Of the second Collect, which has been used in the English Church above nine hundred years, the Rev. C. Bridges observes: "It is an eminent, and in my judgment, an unexampled specimen of pleading; taking hold of four distinct titles of God successively, and perhaps in a climax—'Almighty and immortal God, the aid of all that need, the helper of all that flee to Thee for succour, the life of them that believe, and the resurrection of the dead.' Then she brings forward Christ's receiving in His arms and blessing the little children as our warrant, to 'doubt not, but earnestly believe He will likewise favourably receive this present infant.' Then follows a prayer for the Holy Spirit to regenerate the child. Next the sponsors engage four things in answer to the minister, on behalf of the child, repentance, faith, willingness to be baptized, and a resolution of future holiness. Answering to these four engagements, follow four short and fervent prayers, that God will fulfil in the child these four promises just made for it."



Then, in the prayer of Consecration, we humbly plead the Lord's own command to baptize, as the ground of our hope, that the water and blood, which flowed from His riven side, as a type of baptism and the forgiveness of our sins, shall be made effectual to the mystical washing away of this child's sin in the waters of baptism. This prayer seems to take the view suggested by one of the Fathers, that as Eve was formed from the opened side of the sleeping Adam, and was called Isha (Hebrew) *i.e.*, *taken from man* (Ish); so the Church, the bride (Eph. v. 25, 26, 30-32), is formed out of the riven side of the second Adam, the Lord, the heavenly bridegroom, whose death and burial answers to the first Adam's "deep sleep." St. John certainly calls our particular attention to the fact of the water and blood that flowed from His side, as though significant of some great spiritual truth (John xix. 34, 35); and again, in 1 John v. 6, "This is He that came by water and blood, even Jesus Christ, not by water only, but by water and blood." This *may* allude to the two sacraments, Baptism and the Lord's Supper, respectively; but *more*, I conceive, to the two great parts in the believer's salvation—I,

the atonement by Christ's *blood*, which is his justification; 2, the operation of the Holy Spirit, so often compared to living *water*, which, both beginning and carrying on the work in the believer, is his sanctification. These two, like the water and the blood from Christ's side, though inseparably joined, and flowing from the same source, are yet distinct.

The prayer here is not meant to endue the water with a mystic virtue, as if the water were not available for baptism without it; nor has the Saviour, in instituting water as the sign, deemed it necessary to bless it specially, as He did the bread and wine for the Lord's Supper; but merely for reverence, to set the water apart for the sacred use in this sacrament.

Then the child's name is given, which is called its Christian name, to imply that, with its new name received in baptism, it henceforth is to bear a new character, even that of the Christian, "the noblest style of man." So much so, that henceforth the surname, as its derivation implies, is but a *superadded* name, and the Christian name is *the* name. Our fathers accordingly used to write the former with a small letter, but the Christian, as being

the chief name, with a capital. So Saul the Persecutor, when baptized, became Paul the Apostle.

Then follows the Baptism, with the form prescribed by Christ Himself: "In the name of the Father, Son, and Holy Ghost;" and as the word for "in" ought to be translated *into*, and as "name," in Hebrew usage, means not merely an outward appellation, but chiefly an *inward character*, it is implied, that the child is presumed to be baptized *into* a living participation of the love of the Father, the grace of the Son of God, and the sanctification of the Holy Spirit; and thus to be incorporated with all true members of Christ's mystical body, in being made "partaker of the Divine nature, having escaped the corruption that is in the world through lust." Moreover, the Singular "into the *name*," not *names*, of the Father, Son, and Holy Ghost, implies the *unity* in the Trinity, that they are one in essence as in name. The mode of baptism, if practicable, is to be by immersion, as more significantly setting forth the three things—the plunging the person into water, answering to the death—the being under water, answering to the burial—and his rising again, answering to the

resurrection of Jesus Christ. For, as Melancthon says, "Baptism is not a type of death, but that through death we pass into life." However, under peculiar circumstances, as in the case of the jailor at Philippi and his household, who, it is not likely, were baptized by immersion, at midnight; and in cold climates like ours, so different from Judæa, where immersion would not be attended with the great danger of life that its invariable use would be with us, affusion, or *pouring of water on* the person, is permitted. This, too, has a spiritual significance, as answering to the throwing of earth on a deceased person (since we are "buried with Christ by baptism into death"); and also to those Scripture passages which speak of "the blood of *sprinkling*," and of "the heart being *sprinkled* from an evil conscience, and the body washed with pure water."

Now that God is presumed to have made the child his own, the minister then receives it into the congregation, signing it with the sign of the cross on its forehead, even as generals in the East used to mark soldiers as their own; and as the word *sacrament* means literally the oath of a soldier to his general, so the baptized, with

Christ's mark on the forehead, which has been always regarded as the seat of shame, is reminded that "hereafter he shall not be ashamed to confess the faith of Christ crucified, but continue Christ's faithful soldier and servant to his life's end." Those who object to this use of the cross, found once only in all our services, may almost with as much justice object to the "mark," "seal," and "name," which the servants of Christ in Revelation are said to bear on their foreheads, and of which it is a lively figure. Then follows, along with the thanksgiving of faith, the prayer of adoption, *i.e.*, the Lord's Prayer, which we all, old and young can now truly use, as members of one holy family, unless by our unworthiness we have made what God intended as a sacrament of grace, a bare and empty sign.

In fine, we may truly say, with Hooker, "Blessed for ever and ever be that mother's child whose faith hath made him the child of God. The earth may shake, the pillars of the world may tremble under us, the countenance of the heavens may be appalled, the sun may lose his light, the moon her beauty, the stars their glory! but concerning the man that has trusted in God,

what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him?"

*N.B.*—The rubric before the office of Private Baptism, "The minister of the parish, or in his absence, any other *lawful minister*," first worded so at the Hampton Court Conference, under James I., seems to exclude lay baptism. But the Judicial Committee does not disallow it (see p. 39). As to the Scripture authority, the decision rests on this: Were our Lord's words, "Go ye, baptizing," etc., addressed to *ministers* only? Luke xxiv. 33, implies that others were with the eleven. The "disciples" include others besides "the Twelve" in John xx. 19, 20, 25, compare vi. 66, 67, which shows that John distinguishes "disciples" from "the Twelve."

### Churching.

In connection with baptism, I may notice THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH, commonly called their Churching. Holy Scripture often speaks of the travails of child-birth as the greatest of pains, and the joy of safe delivery as the



greatest of joys ; and since the pain is part of the primeval curse of sin, "In sorrow thou shalt bring forth children," what can be more fitting than that the mother, who has been safely carried through such anguish to such joy, should publicly, in the church, before all, testify her heartfelt gratitude to a merciful God and Saviour? It is not intended, like the Levitical purification, to cleanse the woman, as though she were ceremonially defiled, now that the Gospel releases believers by the sprinkling of the blood of Jesus, from not only all ceremonial, but also all moral defilement ; but she comes, in the spirit of Heb. ii. 12, saying, "In the midst of the church will I praise Thee." For great mercies call for great thankfulness. This service, like all our others, presumes she is a believer who "gives thanks always for all things to God ;" and who, in her safe delivery, remembers the pains the Father's holy Child, born of the Virgin Mary, endured to save her from eternal death, and make her the child of God. "When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb." Thus the pain of child-birth is converted from a curse into a spiritual blessing. Therefore

the rubric directs that if there be a celebration of holy Communion, she should receive it, as a seal of her faith, joy and thankfulness.

### **Adult Baptism.**

Of the service for ADULT BAPTISM, I need only remark that, down to the time of the restoration of Charles II., in A.D. 1661, actually our Church had no such service. The slow growth of the missionary spirit among our fathers for so many years is shown by the fact that our office for adult baptism was not provided until 1661, when, as the preface to the Prayer-book says, it was deemed "useful for the baptizing of natives in our plantations, and others converted to the Faith." Owing to the neglect of infant baptism during the disturbances of the Commonwealth, many had grown up to man's estate unbaptized, and for them such a service was required. Blessed be God, we are awaking to a sense of our responsibilities to our heathen brethren; and this service is now being used by our missionaries in every quarter of the globe, and the Lord is "daily adding to the Church such as shall be saved."

### Catechism.

It is a significant circumstance, that the CATECHISM immediately follows the Baptismal Services. By this it is implied, that to baptize a child, and then leave him untaught in Christian truth, would be to make his baptism nothing worth, and to but half obey the Saviour, who saith not only, "Go make disciples of all nations, baptizing them," etc., but also adds, "*teaching* them to observe all things whatsoever I have commanded you."

As Bucer (*De Regno Christi*, ii. 9) remarks, "They make themselves guilty of an impious sort of child-stealing, who, having consecrated their children to the Lord in baptism, by neglecting to train them up in His service, do all in their power to rob Him of them, and make them slaves of Satan." Therefore the Church desires, in obedience to her Lord, to "feed the lambs." This she does in the form of question and answer, called a Catechism, a word implying, in its Greek derivation(*ἠχος*, from which the English *echo*), instruction conveyed orally by *frequent repetition*. The Gospel of St. Luke presupposes previous catechetical

instruction on the part of Theophilus, "That thou mightest know the certainty of those things, wherein thou hast been instructed"—(*κατηχήθης*, instructed orally, *catechised*). In the ancient Church there was a special officer for the purpose, called a Catechist; and those under instruction were called Catechumens. Under Popery, religious instruction was almost wholly neglected. "My Lord Understanding's house," says Bunyan, "was too light for the Prince of Darkness; so he built a high wall, to darken all the windows." "Very few," in the words of our thirty-third Homily "were taught the Lord's Prayer, the Creed, and Ten Commandments, otherwise than in Latin." Our Reformers lost no time in publishing these three in English, and next a short catechism, which was an expansion of these, probably by Bishop Poyntet, in 1552; and a larger in 1570, by Dean Nowell, who draws from Poyntet. Nowell's was approved by Convocation, 1571. Bishop Overall completed the Catechism in the reign of James I., by the addition of that portion which concerns the Sacraments. Luther tells us of himself, that he had more delight in

catechising than in any other ministerial duty; nothing contributed more to the enlargement of the Reformation.

Our Catechism is not to be viewed as a complete summary, so much as a sketch of Divine truth: from the standing-point of one baptized indeed, but still a babe in knowledge. The faithful minister will enlarge on the Catechism in his instruction, proving and illustrating it by drawing continually from the pure waters of life in the Written Word. The Catechism teaches the child (note the article: "I was made *a* member of Christ, *the* child of God, and *an* inheritor," etc.): 1.—His privileges on one hand, and responsibilities on the other (repentance, faith and obedience), as one baptized and bearing the Christian name. 2—(Faith) The Creed, and its essence, as consisting in belief in the Three Persons of the Trinity, and Their respective offices in man's salvation. Redemption by the Son of God is set forth as an *universal* gift, but sanctification by the Holy Ghost as exclusively *belonging to the elect*, of whom the person catechised professes to be one. In this, as in the baptismal service, it is presumed that the baptized professor is a

real believer, though we know this can only be the charitable assumption of hope, rather than the assurance of infallible certainty. 3.—(Obedience) The Ten Commandments, and their spiritual essence, summed up in the duty to God, and to man; which two latter questions and answers were drawn up by Bishop Goodrich. 4.—The Lord's Prayer, and its beautiful explanation. 5.—The nature and obligations of the two Sacraments. Prayer, the Sacraments, and the Word, are God's appointed means.

Thus the child's *baptism, privileges, and responsibilities* form the *introduction*, upon which all that follows is based. The *Creed* then sets forth the *doctrines of faith*. Next, the *Ten Commandments* lay down the *practice*. Next—since the Catechism regards man as fallen and corrupt, and therefore unable to practise even what he knows to be right, of himself, “without God's special grace,” which is to be “called for at all times by diligent *prayer*”—there follows the model of perfect prayer, *the Lord's prayer*. Lastly the *sacraments* are set forth as the *special means and visible seals of grace* ordained by Christ. These are said to be “*gener-*



*ally*," not universally or invariably, "necessary to salvation." *Ordinarily*, we have no warrant for presuming that He, who hath commanded their use, will give sacramental grace to those who *wilfully* neglect them. But let us not be too hasty in tying down the working of His gracious Spirit to sacraments, as though He *never* could be gracious to any save in and by them. Experience and charity both teach us, whilst valuing our own privileges, to be gentle in our judgments of others. Simon Magus was still in the gall of bitterness after baptism. The dying thief went to Paradise without either baptism or the Lord's supper. To the question on the inward grace in baptism, the answer is, "We are *hereby* (*viz.*, by a death unto sin and new birth unto righteousness) made children of grace." "Whereby" immediately afterwards occurs; therefore "hereby" is not unintentional. The comma ought to be after "grace;" "An outward and visible sign of an inward and spiritual grace, given unto us." The grace is *not always* given; it is the sign which is given to all recipients; the grace also to believers alone. (*Statutory Prayer-Book*, Tomlinson and Wright.) "There comes

no danger from the *want* of the sacraments, but only from the *contempt* of them.”—Archbishop Ussher. As to the phrase, “the body and blood of Christ are verily and indeed (*i.e.*, in the real and highest sense) taken and received by the faithful in the Lord’s Supper,” mark, it is not said the *very body* of Christ, but the body of Christ is verily taken; nor is it said it is verily taken by *all*, but only by the faithful; whereas the Jews of old had but *types* and *shadows*, Christian believers have *realities*—not the literal body of Christ, as it is now in glory; for Christ was not in His glorified body when he instituted the Lord’s Supper—but the spiritual benefits of His *crucified* body, which is verily and indeed present to the touch, sight, and taste of faith. The separation of the body and blood of Christ implied in the separate partaking of bread and the wine can hold good only of His crucified body. “The bread which we break is (not the body, but) a *partaking* of the body of Christ; likewise the cup of blessing is (not the blood of Christ, but) a *partaking* of the blood of Christ,” Article xxviii. So 1 Cor. x. 16, “the cup we bless, is it not the *communion*

of the blood? the bread we break, is it not the communion of the body of Christ?" Thus the Catechism says what the Twenty-eighth Article sets forth, that "the body of Christ is taken only after a heavenly and spiritual manner, and the mean whereby it is received and eaten is faith." Bishop Cosin thus illustrates Christ's words: "'Take, eat: this is my body.' Suppose a testator to put title deeds in the hands of his heir, saying, 'Take the house which I bequeath,' there is no man would think these written parchments are that very house, which is made of wood and stones, and not of parchment; yet no man would say that the testator spake falsely or obscurely. The heir *verily* received the house when the title deeds were given him, but not the *very* house itself: just as the true believer receives *verily* Christ's body in receiving the bread, but not his *very* body." Dr. Stephens tersely expresses the truth, "Christ's body is given by God, not by the priest; taken by faith, not by the hand; eaten by the soul, not by the mouth." The benefits are defined to be "the strengthening and refreshing of our *souls* (not our *bodies*) by the body

and blood of Christ ; as our *bodies* are by *the* bread and wine" (literally eaten and drunk). The Westminster Confession of the Church of Scotland uses substantially as strong language as ourselves: "A sacrament is an holy ordinance, instituted by Christ, wherein, by sensible signs, *Christ* and the benefits of the new covenant are represented, sealed, and *applied* to believers." Mr. J. T. Tomlinson, in his *Misprinted Catechism*, shows that a comma intervenes between "grace" and "given unto us." So "Sacrament" means *an outward and visible sign of an inward and Spiritual grace, (the sign being) given to us.* It is no sacrament if not *used, i.e. given* by Christ's ministers and *received* by Christ's people, Also a Sacrament is a *gift from God* to us, whereas a Sacrifice is a gift offered from us to God. Therefore a Sacrament is not a Sacrifice.

Thus this, as every other of our formularies, goes on the principle that a spiritual body can recognize only spiritual members. If any use them in insincerity, the sin is altogether his own. Lord, grant us ever to think, speak, and act, in accordance with so high and heavenly a calling! Wearing Christ's uniform, may

we not prove traitors to the great Captain of our salvation!

### **Confirmation.**

Confirmation follows naturally in order after the Catechism, which prepares for it. The Church of England retains it as an edifying ordinance, though not what Rome makes it—a sacrament: to be which latter, it should have had some material sign, instituted by Christ Himself, which it has not. Two instances in the Acts of the Apostles sanction its use. In the eighth chapter we read, that after Philip the Deacon had baptized many converts in Samaria, Peter and John the Apostles were sent from Jerusalem to “lay their hands on them, that they might receive the Holy Ghost.” Again, in the nineteenth chapter, after John the Baptist’s former disciples had been baptized at Ephesus in the name of the Lord Jesus, St. Paul laid his hands on them, and then the Holy Ghost came on them. And though the extraordinary gifts imparted formerly are no longer to be looked for, yet we may humbly trust God will give the much more important ordinary graces of the Spirit, in answer

to prayer, to those who, at the age of discretion, renew in their own name the baptismal vows made for them in their infancy.

The rubric requires a sponsor's attendance for each young person to be confirmed: the Church designs him to be witness of the youth taking on himself the responsibility undertaken for him by sponsors heretofore. Thus Confirmation supplies that personal profession of repentance, faith, and obedience, which was unavoidably wanting, by reason of their tender years, in those baptized whilst infants. The aim is, that young disciples should "in their own person *confirm* the promise made for them in baptism," and that the bishop should *confirm* their souls and exhort them to continue in the faith."

St. Paul, in Heb. vi. 3, seems to regard the doctrine of baptisms and laying on of hands as elementary parts of Christian knowledge. We read of none but apostles administering the rite; we, therefore, assign it to bishops, the highest order of our Church. Indeed, it seems natural that children, having been admitted by baptism into the Church by the lower order of



ministers, should be afterwards sealed as members by the highest, venerable, as chosen by the Church to be fathers in God. In the Greek Church, the term for this rite was σφράγις, or sealing, as in the Latin Churches the term *Confirmation* implies a *strengthening* in the faith of those already admitted heirs to the privileges. Thus, it is a natural consequence of Baptism, and an introduction to the Supper of our Lord, which should be received as soon as possible by all that are confirmed.

The ancient Waldensian and the Lutheran Churches have retained it, and many eminent Reformers approved of it. At no time can it be more important to lay hold of our youths than at that age when the affections are warm, their judgment not yet matured, and therefore liable to be misled by the dazzling picture of the world's vanities, which the devil spreads before them, so as to forget that they are the Lord's by their baptismal dedication in infancy; and are therefore so to live to His glory here, that they may reign with Him for ever hereafter. Therefore we pray for the sevenfold graces of the Spirit, spoken of in Isaiah xi. 2, as resting in all

their fulness on the divine Son of David, the rod of the stem of Jesse, to descend also on His youthful disciples, "the spirit of wisdom and understanding—the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and that the Lord may fill them with the spirit of His holy fear." If the bishop prays, "Almighty God, who hast vouchsafed to *regenerate* these Thy servants by water and the Holy Ghost," it is *after they have professed repentance, faith, and obedience.*

How solemn the scene, when the bishop, himself perhaps advanced in years, and now approaching the haven of rest, lays his hands on the heads of those who are soon about to launch forth on the troubled sea of life, and offers that beautiful benedictory prayer, "Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom." Many clergy will concur in the following testimony of the late Rev. T. Robinson, of Leicester, the pious author of *Scripture Characters*: "I particularly value, and have reason to esteem the season of confirmation as my

choicest seed-time." His experience has been that of every faithful minister.

### **Marriage.**

As the Lord's precepts on marriage, in Matt. xix., are brought into immediate connexion with His receiving into His arms and blessing little children, so our MARRIAGE SERVICE follows naturally that for the Confirmation of young disciples. Whilst, then, we reject the Romish idea of its being a sacrament, which, nevertheless, with strange inconsistency Rome forbids to her priests, our Church regards holy matrimony as an "honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church." Considering the momentous interests at stake to two immortal souls in this all-important step in life—the foundation of our strongest domestic ties, and the ultimate basis of society itself—we do not think we can too carefully guard this holy institution with the sanctions of religion. By the precepts of the written Word, the exhortations of the minister, and the prayers of the whole Church, we seek that God's grace may

enable the contracting parties to fulfil the solemn compact they undertake in the sight of God and His congregation. None who read the Bible aright will think marriage a mere civil contract, even though man's law may allow parties to be legally married before a registrar. But let us remember also, that our religious services are not mere forms, but, like all our services, are drawn up for those who profess to be believers, not only in name, but in spirit and in truth. The minister should omit no part, but read the whole of this most devotional service; and all present, but more especially the contracting parties, should hear and pray, with the earnestness that becomes those who feel the impossibility of real happiness, here or hereafter, without God's abiding presence.

It is told of the pious Philip Henry, that his advice to his children on this momentous step in life was, "First please God, then please yourselves, and your choice will be sure to please me." Another divine says, "When a believer marries an unbeliever, the miseries that ensue are endless. Be they as kind as they may, they live in two separate worlds. There is a great gulf between them, which can

only be passed by the grace of God. They cannot share the same pleasures or sorrows, nor walk in the same path. Better to wed the daughter of believing Abraham than the heiress of Dives." Every Christian finds the snares of the world and the devil quite enough to struggle with on his way to heaven, without adding to his difficulties. But oh! how blessed is such a union as our Marriage Service contemplates—a union of two sincere believers—not to pass merely a few transient years in a disordered world, but a union "in the Lord," a marriage which the Saviour blesses with His presence, as He did that of Cana, a union for eternity. Philip Henry quaintly says, "The presence of Christ at a wedding will turn the water into wine; and He will come, if He be invited by prayer."

The use of the ring has been made an objection, by those who wish to *find* faults, or to *make* them where they are not to be found. It is a decorous and ancient custom, in token that, as a ring was formerly used as a seal, the delivery of it to the woman by the man is a pledge and seal of the lasting bond of love that is henceforth to bind them. Its hiero-

glyphical meaning among the Egyptians, moreover, is eternity; and two believers, when joined together, may be assured that not even death shall break, but rather strengthen and purify, the everlasting tie.

In the words, "with my body I thee worship," "worship" is used in the sense of *due respect*, not, of course, *adoration*, which would be blasphemy; though, indeed, some of the popular love-songs so fashionable in the world abound in fulsome compliments, which imply abject prostration before a frail creature, inconsistent with the worship due to God alone. But in our service the word merely implies such deference as is spoken of in Luke xiv. 10: "Then shalt thou have *worship* in the presence of them that sit at meat with thee."

Lastly, the closing rubric implies, that the parties are supposed to be real Christians, when it urges them to receive the holy communion either at the time of marriage or at the first opportunity after. No advice could be better for these who find their strongest tie to one another in their common fellowship with the same Lord and Saviour, and who resolve, like Joshua, "As for me and my house, we will serve the Lord."



### Visitation of the Sick.

Next after the Service of holy Matrimony comes that for the VISITATION OF THE SICK. So strangely in life's changing scene does sorrow alternate with joy! and they who so lately vowed mutual love, in sickness as well as in health, are called on to minister to the sufferings of those dearest to them on earth. It would be well if, in our greatest joy, we would always remember sorrow may come in a moment—like the Eastern emperors, who thought it not unseasonable to choose their tombstone on the day of their coronation. There may be something morbid, no doubt, in this instance; yet the Christian should feel continually the uncertainty of all earthly things. And when sickness does come, let him not regard it as a messenger of wrath, but a blessing in disguise, appointed by a Father's love, to make His child partaker of *His* holiness. As Archbishop Leighton remarks: "The Church is God's jewellery, His working-house, where His jewels are polished for His palace; and those which He means to make most resplendent He has His tools oftenest upon." In Baxter's autobiography we

read, "Weakness and pain helped me to study how to die. That set me on studying how to live, and that on studying the doctrines, from which I must fetch my motives and comforts."

Our Church therefore remembers St. James' precept, "Is any sick among you? Let him call for the elders of the Church, and let them pray over him." And, though the anointing which the apostle speaks of, used for the purpose of miraculously healing the sick in that day, has been laid aside, now that the extraordinary gifts of the Holy Spirit have been withdrawn; yet the ordinary grace which God gives to body as well as to soul, in answer to the prayer of faith, is as necessary to the sufferer on a sick bed now as ever. Therefore a form of Visitation of the Sick has been drawn up; not that any one form can meet the countless variety of cases which a clergyman will meet in his experience (indeed the sixty-seventh canon gives a preacher the liberty to vary as he thinks most needful); but this form may serve for actual use in many cases, and in others serve as a model how to conduct the visitation of the sick.

No Christian duty can be more profit-

able to clergyman or layman, than this. None ever tried it that did not acknowledge, "It is better to go to the house of mourning than to the house of feasting." It exercises that active sympathy which St. Paul says should subsist among believers, so that, if one member suffer, all the members suffer with it. It soothes the sufferer with the consolations of the Gospel, and brings down the joy of the Holy Ghost in answer to fervent prayers. The Lord Jesus Himself, when He shall sit on the throne of judgment, shall make this one of the tests of the sincerity of Christian love, "I was sick, and ye visited Me."

The Visitation Service does not speak smooth things, saying, Peace, peace, where there is no peace; but probes the sick man faithfully, urging him to strict self-examination, both in his relations to God and to man. In relation to God, it propounds to him, one by one, all the Articles of the Creed, to test whether he be resting on a scriptural hope of acceptance with God through Christ, by the Holy Spirit's inward work on the heart. In relation to his fellow-man, it urges him to forgive those who have wronged him, and ask

forgiveness of those whom he hath wronged. Opiate divinity is ill-suited to sinners sleeping unconscious at the edge of the burning pit.

If he feel his conscience troubled with any weighty matter, he is urged to confess it for the easing of his conscience. This is, of course, an exceptional case. When such an one, with sincere penitence, has sought God's pardon through Christ, the Church, to give him assurance if he be fearful, directs the minister to pronounce him absolved, in the name of the Father, Son, and Holy Ghost (*i.e.*, to declare the pardon which God has *already* granted, upon his penitence and faith); of course his pardon will depend on the condition of his sincere repentance and faith, of which not the minister, as Rome represents, but God alone can judge. The minister *hopes* that he is a penitent believer, and on that charitable *presumption*, declares the pardon God has *already* given. It is expressed in the first person, "*I* absolve thee," in order to give the greater seal of assurance to the heart of the penitent by the authoritative declaration of the minister, which he pronounces, not on his own authority, but as standing in Christ's stead, and proclaim-

ing *Christ's* pardon granted beforehand. Still, even this ministerial declaration is not an *infallible* ground of confidence before God in our Church's eyes ; for in the very next collect, as though the minister's declaration was incomplete, it being not infallibly certain how far God sanctioned it, the minister prays : " Open Thine eye of mercy upon this Thy servant, who most earnestly desireth pardon ; impute not unto him his former sins ; take him into Thy favour through the merits of Thy most dearly beloved Son Jesus Christ." This indicative form of absolution in the first person was not introduced till as late as the twelfth century : and it was not it, but the *deprecatory* form, which was believed to reconcile the sinner to God. However, the Protestant Confessions of Augsburg, Bohemia and Saxony retained it, and Calvin approved of it. The Levitical priest was said to *cleanse* the leper (καθαριεῖ αὐτὸν ὁ ἱερεὺς, Lev. xiii. 6, LXX.), when he only *pronounced* him clean : so our presbyters only *declare* that forgiveness which God has *beforehand* granted to the penitent believer the moment he turned to Him with penitence and faith : " Our Lord Jesus Christ, who

hath left power to (not *in*) His Church to absolve all sinners who truly repent and believe, of His great mercy forgive thee," etc. It is not *in*, but *to* His Church, *i.e.*, to the whole body, lay and clerical, not to the clergy alone (2 Cor. ii. 10). The minister, as the Church's representative, is authorised to "absolve," *i.e.*, to *declare* forgiven all sinners whom God has already forgiven upon their penitence and faith, which He alone can discern.

### Confession and Absolution.

Auricular or secret confession was not known in the primitive Church. After the Decian persecution, the Penitentiary was to hear confession, and determine whose offences should be publicly acknowledged. This office was abolished by Nectarius, owing to a scandal. Till the 12th or 13th century Morinus, a Roman Catholic, proves that absolution was *precatory*, "May God absolve thee." The indicative form, "*I* absolve thee," then introduced, was designed for remitting *Church censures*. Our first Absolution, added in 1552, is *declaratory*, *i.e.*, declaring that God pardoneth and absolveth all that truly repent and believe His Holy Gospel. The



absolution in the Communion is *precatory*. That in the "Visitation of the Sick" was ordered in the first Prayer-book to be used in all *private* confessions. Our Reformers deliberately expunged this, and instead of the word, "that of us he may receive absolution," were substituted, "by the ministry of *God's Word* he may receive absolution." This absolution is immediately followed by a prayer for the *Divine* pardon. It is designed only for the sick ; and only for the sick whose conscience is troubled with a weighty matter, who humbly and heartily desire it.

Whilst other occasional services are imposed, this is *optional*. The 67th Canon leaves a preacher at liberty to instruct the sick with this form or otherwise, as he shall think most needful. The lepers are commanded in Leviticus to show themselves to the priests ; but these do not make men clean, but *declare* their cleanness. Rome invests priests with *judicial* power, and requires all to appear at their tribunal, and confess their sins, that the priests may judge them. Our Church allows members to consult the pastor ; this confession is not *secret*, nor *necessary*, nor *entire*. The 25th Article denies

Penance to be a Sacrament; the 22nd asserts the Romish doctrine to be grounded on no warranty of Scripture, but rather to be repugnant to the word of God. The 1549 book exhorts the penitent to confess his sin *secretly*; the 1552 book exhorts him to *open* his griefs, but *leaves out* the word *secretly*. The first book exhorts him to receive absolution of *us*, as the ministers of God and the Church; the second book exhorts him that by the ministry of God's *holy Word* he *may* receive absolution. The first book exhorts those contented with the general confession not to be offended at those who practise auricular confession; the second book leaves out this exhortation. Rome requires full *details* of sin; the first Prayer-book of Edward made confession the *exception*. Rome requires the confessor to keep the *seal of secret* confession.

Our "Visitation of the Sick" implies the *presence of others* besides the minister and the penitent. The first book directed: "After confession, the priest shall absolve him after this *form*;" but the second book: "The priest shall absolve him after this *sort*," *i.e.*, need not use the exact form. Also, the second book omits, "The

same form of absolution shall be used in all private confessions." The second Book of Homilies, on James v. 16, "Confess your faults one to another," remarks: By this the priests are as much bound to confess to the lay people as the lay people to the priests. Who is the true priest, but He which is the priest for ever, after the order of Melchisedec? We ought to acknowledge none other priest for deliverance from sins but our Saviour, who, being our sovereign Bishop, doth with the sacrifice of His body and blood, offered once for ever upon the altar of the Cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with true confession of the same do flee unto Him. If any find themselves troubled in conscience, they may repair to their pastor, or some other godly learned man, and show their trouble to them, that they may receive at their hand the comfortable salve of God's Word; but it is against true Christian liberty that any be bound to the numbering of his sins, as in the time of blindness and ignorance."

The Prayers respectively *for a Sick Child, a Sick Person when there is small hope of recovery. One at the Point of*

*Departure* (in which case the Sixty-seventh Canon directs the passing bell to toll), and *One Troubled in Conscience*, illustrate the parental care our Church takes of her children of every age and in every state.

Lastly, the COMMUNION OF THE SICK is not intended as the Romish *Viaticum*, or provision for the soul's last journey, to be a kind of passport to heaven; but for the comfort of the sick *believer*, who longs to realize by this appointed seal, communion with Christ, and also with all His living members. To prevent it being a private eating, three, or at least two, persons must communicate with him. "To offer the Communion," says the Rev. H. Blunt, "to those who need to be *alarmed* rather than *comforted*, would be, not *charity*, but the utmost *cruelty*." Indeed it is a desperate hazard for any to put off till a sick bed, and "To the mercies of a moment leave the vast concerns of an eternal scene." It is in health, we ought to sow, and in sickness reap; not to begin sowing when we ought to be reaping; not, like the foolish virgins, to be looking for the oil of grace then first, when the cry startles the ear of the slumberer, "Behold the bridegroom cometh, go ye out to meet

Him." How blessed such a sick bed as G. Herbert's! "I do not repine," said he, "But am pleased with my want of health. My heart is now fixed on that place where true joy is to be found. I praise Him that I have endeavoured to die daily, that I may not die eternally."

In the case of believers, our rubric gives the clearest declaration that their *faith* is the only mean by which they receive the body of Christ; and that we can eat the body and drink the blood of our Saviour, without necessarily receiving the Sacrament of His body and blood. "If a man," it says, "by any just impediment do not receive the Sacrament of Christ's body and blood, the curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." Let me add the words of the twenty-seventh Homily: "For this is to stick fast to Christ's promise, made in this

institution—to make Christ thine own; and to apply His merits unto thyself. Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention." Truly we have deep cause for thankfulness to God, for having preserved to us in our Church formularies such unequivocal protests against Sacerdotalism. Long may she continue true to her evangelical purity of doctrine!

### **Burial Service.**

The Service for the BURIAL OF THE DEAD comes next in natural order after the Visitation of the Sick—a service most beautiful, sublime, and consolatory—one which it is difficult to hear or read without emotion. From the earliest ages of the Church of God, but especially since the Gospel of Christ has brought life and immortality to light on earth, a decorous respect has been paid to the bodies of those who have fallen asleep in Jesus. This has been so, because we believe that the bodies of believers are the temple of the Holy Ghost, and, though that temple be taken down for a time, it is only with a view to its more glorious re-building at the



resurrection, when it shall bear the image of God even with greater perfection than Adam bore it in his innocence. Therefore, as Stephen's body, in which Christ had exhibited such a noble triumph of faithfulness to death, devout men carried to his burial, after he had fallen asleep ; so the bodies of all believers, at death, are committed to a place of rest, from which they shall awake again. Hence the name *cemetery* has been given it, which means in Greek, a *place of sleep*. And it has been beautifully said, "the grave is appointed by God to the believer as his place of robing for heaven, the attiring-room for this corruption to put on incorruption, and to become fit for heavenly blessedness." This is the distinguishing truth peculiar to Revelation. Some heathen philosophers made one out of their many guesses, that the *soul* might *possibly* live after death. But none ever dreamed of the possibility of the *body* being restored. So that, when St. Paul preached the resurrection at Athens, they laughed him to scorn, saying, "What will this babbler say ?" Blessed be God, we Christians "speak that we do *know*." And as Enoch to the men before the flood, Elijah to the men after the flood ; so the Lord

Jesus, having gone up to heaven *in the body*, is to us a sample of the coming glorified state of the body, to assure our faith and animate our hopes. Is it fitting, then, that, after the example of some, we should have what Hooker well calls "dumb funerals, in the manner of which, what one thing is there, whereby the world may perceive we are Christian men?" Our Church has judged very differently; and whilst avoiding Romish mummeries, has not neglected to provide us with a soul-elevating service, not for the benefit of the dead, whose day of trial is for ever past, but for the comfort and edification of the living.

This service goes on the presumption that all who live and die in communion outwardly with Christ and His Church, are real members of Christ. To these latter alone, *in the strictest sense*, its joyful assurances apply; in a *lower* sense, the minister need have no scruple in reading it over all, save those whom the rubric excepts, "the unbaptised and excommunicate," as the language of *hope* and *charity*, whilst *judgment* is left in the hands of God.

The service begins with three sentences

of Holy Writ, read by the minister, walking before the corpse into the church. First, we have *the Saviour* Himself, lest the mourners should be daunted by the terrible appendages of death, the coffin, the pall, and the grave, re-assuring them with the declaration that *He* is the resurrection and the life embodied—therefore, believers need fear nothing: “I am the resurrection and the life; he that believeth on Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die.” Next, we have a voice, in answer, as it were, issuing from *the dead man himself*—a voice of confident assurance with which Job cheered his faith: “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.” Lastly, we have put into the mouth of *the mourners* the scriptural acquiescence in God’s will, however trying be the loss of earthly goods, and earthly friends, reminding us not to set our affection on such perishing things, but on the enduring things above: “We brought nothing into this

world, and it is certain we can carry nothing out ; the Lord gave and the Lord hath taken away." Thus, as the first sentence calls forth our *faith*, so the second calls forth our *hope*, and the third our *patience*, which has her perfect work, when we can even now say, "Blessed be the name of the Lord."

Then follow appropriate Psalms ; next, that most awakening chapter, sometimes called Paul's Gospel, 1 Cor. xv., which sets forth the resurrection as the very end for which we have been baptized (v. 29), and which, when accomplished, shall enable the believer triumphantly to trample on Death, and cry, "Thanks be to God, which giveth me the victory, through our Lord Jesus Christ." When we come to the grave, and the coffin is about to be lowered into its narrow resting-place, the minister, in the people's name, gives vent to the natural feelings of holy sorrow, in words from Job ; "Man that is born of woman hath but a short time to live, and is full of misery," etc. Then, as he proceeds, feeling more the nothingness of man's life, he cries out, with a trembling earnestness that will take no denial, "Yet, O Lord God most holy, O Lord most mighty, O holy and most

merciful Saviour, deliver us not into the bitter pains of eternal death." This passage was taken from a German hymn of Luther, composed as a paraphrase on one in the ancient Church. Then, "we commit the body to the ground," "earth to earth, ashes to ashes, and dust to dust"; whilst the clay thrown thrice on the hollow coffin startles the ear with the terrible reality of death, we are comforted by the words that follow, "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ."

In this we do not say, "in sure hope of *his* resurrection," but "of *the* resurrection": though indeed, this, as also the verse quoted from Rev. xiv. 13, "Blessed are the dead which die *in the Lord*," leave the impression that we *charitably trust* our sleeping brother or sister shall share the blessedness and resurrection of all who die in the Lord. But the hope we express as to the departed may vary in its *degrees* from that of charity and sympathy, to that of joyful assurance. We *hope* only, we do not dare to *judge*.

These words imply a plain protest against purgatory, and also that the dead in the Lord need not our prayers, as being

already "blessed and at rest." Scripture is our standard, and it gives no sanction to prayers for the dead, Articles vi., xxii. The soul's salvation by Christ would be imperfect if purgatory were still needed. But "the blood of Christ (the true purgatory) cleanseth from all sin" (1 John i. 7). "He hath perfected for ever them that are being sanctified" (Heb. x. 14). The gulf between Dives and Lazarus would otherwise not be "fixed" if there were possibility of escape. Also their case would be hard who had no friends to pray for them!

Then follows a prayer of thanksgiving, which is distinguished from the succeeding prayer, termed *a collect*—a name never applied to a thanksgiving. How strong must be the faith in the unseen world, and how vivid the assurance of Christ's speedy return, "to be glorified in all that believe," when the survivors not only do not despair, but render hearty thanks to God for that it hath pleased Him to deliver their sleeping brother or sister out of the miseries of this sinful life, taking comfort in the thought—contrary to the notion of those who would persuade us that the spirit is in a state of unconsciousness till the resurrection—



that our God is the Almighty One, "with whom to *live* the *spirits* of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity." As M. Vinet so beautifully says—

"Ils ne sont pas perdus, ils nous ont devancés."

So our own poet—

"Thus star by star declines,  
Till all are passed away,  
As morning high and higher shines  
To pure and perfect day ;  
Nor sinks those stars in empty night,  
But hide themselves in heaven's own light."

Nay, farther, we pray the Lord "shortly to accomplish the number of His elect, and to hasten His kingdom, that we, with all that are departed in the true faith of His holy name, may have *our perfect consummation* and bliss, both in *body* and soul, in His eternal glory." There is a vague mode of speaking common, as though the believer's soul went into *consummated* glory at death. Scripture implies the opposite: and this prayer, following in the steps of Holy Writ, implies that the consummation of bliss is reserved for the time of the Lord's coming again, to "make our body of humiliation conformed

to the body of His glory." For this the Church on earth, as well as the Church in the Lord's presence, prays continually; for, whatever may be the bliss of the departed spirit, it is in an anomalous state, until the restoration of the man in his integrity, body as well as soul and spirit. This is indeed to realize the communion of saints, and the patient looking and waiting for the Lord's coming again, which the Saviour and His apostles continually insist on, as the mark of the true Christian. Herein the Church *militant* expresses its communion of hopes with the Church *expectant* above—both alike waiting for Jesus' appearing when both together shall be the Church *triumphant*: even as in Rev. vi. 10, we read, "the souls under the altar," like the saints on earth, cry out "How long?" They are told to "rest yet for a little season," until the full number of "their brethren be fulfilled:" "God having provided," as Heb. xi. 40 expresses it, "some better things for us, that they without us should not be made perfect."

The service closes with a summary of our prayers, therefore termed the "Collect," in which, whilst we still observe that

“charity” which “hopeth all things,” we guard against misconstruction, by praying to be “raised from the death of sin unto the life of righteousness,” as the necessary condition of our “resting in Him, as our *hope* is our (sleeping) brother doth.”

O yes ; “without holiness no man shall see the Lord.” What a grand spectacle was the dying scene of that great and judicious champion of our Church—Hooker ! Seeming to be wrapt in contemplation, he was asked the subject of his thoughts. “I have been meditating the number and nature of angels, and their blessed obedience and order, without which, peace could not be in heaven. I have lived to see this world is made up of perturbations, and I have been long preparing to leave it. And though I have loved God in my youth, feared Him in my age, and laboured to have a conscience void of offence toward God and man, yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it ? I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase pardon for penitent sinners.” After a short rest he added, “God hath heard my petitions. I am at peace with

all men, and He is at peace with me ; and from that blessed assurance I feel that inward joy which this world can neither give nor take from me."

To take an humbler instance :—A poor but pious widow at Olney, who had accompanied the remains of many a dear friend to their last resting-place, and heard read over them our consolatory—nay, triumphant—burial service, told her minister,—“I often go into the churchyard, and walk round my father’s house, and cast many a wistful look at it. I see one and another called home ; and I say, ‘My dear Father, when shall my turn come?’” Ah ! Christian friends, if you wish to be ready for the call when it does come, pray that you may be found, like Hooker, clothed with the righteousness of Christ, and not in the filthy rags of any fancied goodness of your own. Pray that you may have now the spirituality which all our services presume to belong to those who use them, even “the death unto sin, and new birth unto righteousness.”

Thus we have traced the several services answering to all the successive events in the Christian’s life on earth, from the cradle to the grave. There is thus no one of the

vicissitudes of human life, whether of joy or sorrow, but is hallowed by religious associations, which our beautiful services have woven round each. We do not make Church Ordinances to be *ends*, but *means* to ends. They are the pole on which the healing serpent needs to be raised, not the serpent itself. They are the vessels, which, to the spiritual, contain the oil of grace, and ought to be used, not for their own sake, but for the grace they contain. They are the scaffolding used in rearing the temple of God: let us not pull that scaffolding down, so long as it serves the purpose designed, in a hasty spirit of reckless innovation. I yield to none in willingness to feel, like Robert Hall, "He who is good enough for Christ is good enough for me;" or with one greater,—“Grace be with all them that love our Lord Jesus Christ in sincerity.” But our divisions for mere trifles are the great reproach of Protestantism, and stumbling-block to the advance of Christian truth. It is just because there is no essential difference between the Church of England and orthodox dissenters that their separation from us becomes unjustifiable, and perhaps sinful. If there were something clearly

wrong in our doctrines, then separation from us would be a duty ; but if there be not, then it is a sin—*for separation, if not a duty, is a sin.* They who, on trifling scruples, break the unity of the existing Church, tear asunder the seamless coat of the Lord Jesus, which his enemies were by divine interposition, constrained to spare. Oh! may the Lord dispose us all to outward as well as inward unity! When the latter is *fully* realized by all who hold to the one Head, the former will soon follow: Then, and not till then, shall Jesus' prayer for His disciples to the Father be fulfilled, "that they may be made perfect in one, that the world may know that Thou hast sent Me."

Many, however, of our dissenting brethren, though they have inherited secession from their fathers, are one with us in heart and spirit. Venn mentions the case of a friend, who, at the age of fifty, after an honoured ministry, turned aside to contentions, and instead of aiming his blows, as heretofore, against sin and Satan, began to level objections against the Church of England, and drew up a paper of his objections. However, by God's grace, he did not leave the Church, dissuaded chiefly by the advice of a dissenting minister, who



frankly laid before him the disadvantages which he would have to encounter, and assured him, if he were himself in the Church, he should thank God for it, and remain in it.

A clerical friend of mine was present at one of the meetings for prayer and Scripture-reading of Christians of various denominations, which the late pious Lady Powerscourt used to hold in her house. The 120th Psalm was their subject that day. When the 5th verse came to a dissenter's turn to comment on, he said : " This verse seems to me to be strikingly prophetic of the Church of England, trammelled as she is with the yoke of carnal ceremonies, so that we may imagine one in her communion exclaiming, ' Woe's me, that I sojourn in Mesech, that I dwell in the tents of Kedar! ' " A Churchman present, after the other was done, said : " Our Christian brother seems to me to have taken the passage in too limited a sense. Perhaps my own experience may throw light on the subject. I left the Church of England for some scruples, to join the Baptists ; but I was not long among them before I had good reason to cry, ' Woe's me, that I sojourn in Mesech! ' I then tried the Wesleyans ; then the Independents ; then

the Plymouth brethren ; but in each case successively I was constrained to say, " O, that I had the wings of a dove, then would I flee away and be at rest." At last I gladly returned to the Church, as the dove flew back to Noah's ark, when she found no rest for the sole of her foot elsewhere. There are, to be sure, many unclean beasts there : still Noah, the Comforter, is there—and where Noah is, I am well content to be."

Still, whilst we cannot but deprecate the evils of gratuitous separation, we must thankfully acknowledge that God has overruled even this in part for good, by provoking us to a holy rivalry in Christian good works. If it had not been for Wesley and others, there might have been the form of orthodoxy still, but it would probably have been cold and lifeless : and though some have preached Christ of contention, I, for one, at the risk of being called a low-churchman, am not ashamed to say, with Paul, " Notwithstanding—Christ is preached, and I therein do rejoice yea, and will rejoice." If, now, all that love the Lord Jesus do not go hand in hand to heaven, they will join hands and hearts for ever when we arrive there. Berridge quaintly said, " The Lord washes

His people's hearts here ; in heaven He will also wash their brains." As Hooper, at the stake, said to his brother martyr, with whom he had often disputed as to the use of the white surplice : " Brother, we have been two in the white, but we shall be one in the red." It is a truer unity to go to heaven under different names, than when, with the same name, one goes to heaven, the other to hell. Henceforth, may we " endeavour to keep the unity of *the Spirit* in the bond of peace ;" and so, beginning by seeking unity of spirit, we shall end by forming one body. Augustine's rule was, " In essentials *unity*, in dubious points *liberty*, and in all things *charity*." In the words of the hymn, therefore—

" Come, let us join our cheerful songs  
With angels round the throne ;  
Ten thousand thousand are their tongues,  
But *all their joys are one*.

" ' Worthy the Lamb that died,' they cry,  
    ' To be exalted thus,'  
' Worthy the Lamb,' *our* hearts reply,  
    ' For He was slain for *us*.'

" Let *all* creation *join in one*,  
    To bless the sacred name  
Of Him who sits upon the throne,  
    And to adore the Lamb !"

## Chapter Fourth.

“It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles’ time there have been these orders of ministers in Christ’s Church: Bishops, Priests, and Deacons.”—*The Preface to the Form of Ordaining and Consecrating*. “No man shall draw the article aside any way but shall submit to it in the plain and full meaning thereof . . . in the literal and grammatical sense. . . The Articles do contain the true doctrine of the Church of England, agreeable to God’s Word.”—*Royal Declaration prefixed to Thirty-nine Articles in 1628*.

### Ordination Services.

I PROPOSE in this chapter to discuss our ORDINATION SERVICES and our THIRTY-NINE ARTICLES. It would seem superfluous to state, what common sense might suggest to all, that the Church being a visible society, organized for spiritual ends, of necessity requires officers to superintend its operations for the attainment of those ends. But, alas! there are to be found men who cast overboard in religion the

good sense which guides them in worldly affairs ; and whereas they admit the need of authority in families, societies, and kingdoms, they would have the members of Christ's Church on earth be as sheep without any visible shepherd. Surely South's witty remark is applicable to the maintainers of such extravagancies : "They have all the confusion of Babel *without the tongues.*"

It was the same writer, I think, who, when some fanatic said that "God has no need of our learning," replied, "Neither has God need of our ignorance." Especially is a learned ministry requisite in the present day, since the original word of inspiration is in languages unintelligible to the unlearned, and the gift of miraculous tongues has ceased, God leaving men to the use of ordinary means. True piety may be found in connexion with the absence of learning, as learning also is found often unaccompanied by religion. Leighton well said, "There could not be too much learning, if it were but sanctified ;" adding, as he pointed to his books, "one devout thought is worth them all." But we would wish to guard the jewel in a good casket.

It was in this sense, as referring to the *proper* machinery of a visible Church, that the elder Archbishop Magee made his antithetic remark, "Romanism is a Church without a religion; Dissent is a religion without a Church." Not that we deny their membership in the visible Church; but we deny their outward organisation to have that *perfect* adaptation which enters into our full ideal of a Church. The kernel is more precious than the husk, but yet the husk is necessary to the kernel, to shield it from hurt, and to promote its growth, until the fruit is ripe; and then the husk is no longer needed. Just so, whilst we regard the inward life of piety as the main thing, we cannot expect, in the ordinary course of God's dealings, to preserve and expand this without an outward and well-governed visible Church. When the end of all visible Churches has been fully attained, then these latter shall be dispensed with, and *not till then*: "when that which is perfect is come, then that which is in part shall be done away." Therefore St. John writes, Rev. xxi. 22, "I saw *no temple* therein," *i.e.*, in the heavenly city.

We do not, however, deny that there



are other true and lawful ministries on earth besides our Episcopal order, though less perfect. All we maintain is, not that episcopacy is necessary to the *being* of a Church, but that it is desirable for its *well-being*. Accordingly the Preface of our Ordination Service states, "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, and deacons." This is calmly to assert that our threefold order is that which is *most* in accordance with Scripture and with antiquity. We do not here, as in the Sixth Article, appeal to Scripture *alone*, just because we are not asserting a truth *necessary to salvation*, but one the *expediency* of which rests on *experience* and the *usage* of the Church, as set forth in Scripture and ancient authors. This is very different from what many assert, namely, that where these orders are not, there is no true Church. To such we would say, in behalf of those of our dissenting brethren who are manifest to all men as led by the Spirit of God, even as St. Peter said of the believing Gentiles at the Council of Jerusalem: "God, which

knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God?" "Forasmuch as God gave them the like gift as unto us who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Acts xi. 17, xv. 8-10. When we acknowledge such men as Bunyan, Robert Hall and Chalmers to have been Christians, dare we deny that they were members of Christ's Church even though the visible section to which they belonged was less perfectly constituted than our own?

It is a remarkable fact that in the controversies with the Puritans in Elizabeth's reign, it was these latter (Cartwright especially) that claimed exclusive Scriptural prerogative for their elders and deacons; whilst the Episcopalians—Jewel, Whitgift, Hooker, and others—contented themselves with urging that the government by archbishops and bishops *is allowable by Scripture*, besides being *sanctioned by antiquity*, without ever taking up the ground of its *exclusive* claims, or making the validity of

sacraments depend on its apostolical succession. Whitgift (*Defence of Answer to Admon*, p. 520) thus writes: "The usurper of the office has to answer for his intrusion, but the sacrament is not thereby defiled." Bancroft, afterwards Bishop of London, and Archbishop of Canterbury, in 1589, was the first to assert the *inherent* right of the government by bishops, *jure divino*. These latter pretensions are in our day called *high-church* principles. To me the only height these pretensions seem to have is the pride which "goes before a fall"; rather than having any solid though humble foundation of Scriptural safety. It is to *lower*, rather than to *raise* the authority of the Church, to suppose that its Head, in constituting it into a society, left its members no power to vary some of its regulations, so as to meet the various exigencies which might arise. In Lord Bacon's words, "Those who allow that the laws of a *State* require altering from time to time, but would have everything relating to a *Church* unalterably fixed for ever, might as well maintain that though houses and castles require to be kept in repair, chapels and churches will last for ever without any repair at all."

One chief excellence of our Church is that it can admit without danger such changes as altered circumstances may require. "In these our doings (her Preface says) we condemn no other nations, nor prescribe anything but to our own people only." Again, the Thirty-fourth Article states, "It is not *necessary* that traditions be in all places one and utterly like"; and as to lawful ministers, the Twenty-third (part of which is verbatim the same as the Augsburg Confession) says, "we ought to judge those lawfully sent which be chosen to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard." Men may quibble as they please; but the plain sense of this to most readers will be that it does not limit a lawful ministry to those episcopally ordained, or exclude non-episcopal Churches from being true Churches in all essentials of a Church, though irregularly formed at first, and continuing in a less perfect order. The *necessity* for episcopal ordination, even in ministering *in the Church of England*, was not invariably imposed until after the Restoration. (Strype, *Ann.*, v. ii. B. i. ch. 7, and B. ii. 11.) But even this does not

impose the same necessity as indispensable to constitute *foreign* Churches true Churches. The Fifty-fifth Canon of 1604 desires us to pray for *the Church* of Scotland (then Presbyterian, though possibly an Episcopal Church was prospectively intended) in the bidding prayer. We are in justice, as well as charity, to mark the difference between *valid* and *regular* ordination; ours is both, theirs is the former, and not the latter. The Twenty-fifth Article declares that ordination is not to be counted for a sacrament; if not, then it must be a *tradition* or *ceremony*: and these the Thirty-fourth Article pronounces "not necessary to be in all places one and utterly like." Therefore Episcopal ordination is not *absolutely* necessary, however desirable, in "every particular or national Church." Whitgift writes (*Defence of Ans. to Admon*, p. 211), "Any one certain form or kind of external government, perpetually to be observed, is nowhere in the Scripture prescribed to the Church." Jerome says that a bishop and a priest or presbyter, is all one; and Whitgift, Ussher, and many others, have maintained that they are the same *order*, only differing in *degree*. To settle this

question it would be well first to define terms.

For many years, it is well-known, the Society for the Propagation of the Gospel, with the bishops at its head, employed German missionaries having Presbyterian, and not Episcopal ordination. This was in the true spirit of our Catholic church, when Episcopally-ordained ministers were not procurable.

Lastly, how different from the narrow-minded views of "the visible Church" of extreme Anglo-Catholics is the Nineteenth Article, which defines it to be "a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all things requisite to the same." (Observe, when we say *The* visible Church, it is as when we say "The State"—"The magistrate"—meaning, *Each particular* Church.) This puts the preaching of the pure Word as the *first* essential to constitute a visible Church: which at once cuts off Rome from being a true member of the visible Church, notwithstanding its Episcopal government. And yet Romanising "Anglo-Catholics" make the latter so much more important



than purity of doctrine that they allow idolatrous Rome to be a sister-branch of the Catholic Church, but separate from it, and give over to "the uncovenanted mercies" all un-episcopal Protestant Churches, however orthodox. I am convinced of the Scriptural character of our threefold order—bishops, priests, and deacons; but as the arguments for it from Scripture are scattered *intimations*, rather than *positive precepts* or proofs, and as our Church polity is at best an *adaptation*, not a *transcript*, of the New Testament model, we dare not unchurch those who have all other marks of true Church membership, save Episcopacy. "I conceive," says Bishop Cosin, that the power of ordination was restrained to bishops rather by apostolical practice, and the perpetual *custom* of the Church, than by any absolute *precept* of Christ or His apostles.

It is a striking proof of the inspiration of the New Testament that its writers should have been kept back from doing that which would have been so natural to them if not guided by the Holy Ghost, namely, laying down positive rules (such as they had always been familiar with in the Old Testament) for a threefold order

of sacerdotal or sacrificing ministers, answering to the Mosaic threefold order—Levites, Priests, and a High Priest.

As to the apostolical succession of ministers, it is an undoubted fact, as asserted of the Christian ministry *generally*, *i.e.*, in other words, at no time, since Christ, has the Church been without a continuous ministry, which, like the institution of the Lord's Day and the Lord's Supper, is a standing proof, linking the whole Christian Church of our day, through successive ages, with the Church constituted first by the Lord Jesus and His apostles. But as to this or that *individual* minister, it would be impossible to prove he has received his episcopal orders in an unbroken line from the apostles. Nor is there Scripture warrant for asserting that, unless he can prove such an unbroken succession, the sacraments administered by him lose their validity. The great authority, Hooker, admits that there may be sometimes, as in the case of Beza, just and sufficient reason for allowing ordination made without bishops: "Men may be extraordinarily but allowably admitted in two ways into spiritual functions in the Church. One is, when God doth of Himself raise up any

one ; another is, when necessity doth constrain us to leave the usual ways of the Church, which otherwise we would willingly keep." "Therefore we are not simply without exception to urge a lineal descent of power from the apostles by continued succession of bishops in every effectual ordination." Accordingly, at the Reformation, liberty was often granted to foreign ministers possessing only Presbyterian orders to take part in the service of our Church. An Act passed in the thirteenth year of Elizabeth, A.D. 1570 (*c.* 12), recognises the validity of Presbyterian and foreign orders, requiring only that those so ordained, in order to hold ecclesiastical offices in our Church, should subscribe to the Articles in presence of the bishop. Whittingham, Dean of Durham, 1577, was cited by Sandys, Archbishop of York, on the ground of his having only Genevan Presbyterian orders. Hutton, Dean, afterwards Archbishop, of York, who presided at the Queen's Commission, defended him, saying, "It would be ill taken by the godly at home and abroad, that we allow of popish massing priests in our ministry, and disallow of ministers made in a reformed Church." It would be well if the

same *spirit* of love always prevailed, and that Christians, in St. Augustine's words, "should take heed, lest with the tempest of strife the brightness of charity be darkened."

Let not my dissenting brethren, however, mistake me as though I were arguing that it is immaterial what orders of ministry we have. I see in the New Testament that the threefold orders, which have been the usage handed down from the age of the Church nearest the apostles, were, as we might have expected from so ancient a custom, not only not opposed by the scattered hints as to Church government, in Holy Writ, but rather favoured and sanctioned by them.

### Three-fold Orders, Deacons, Presbyters, Bishops.

The order of deacons (*servants, ministers*, from *διακονεῖν*, to serve) we find alluded to by St. Paul in many passages; even granting "the seven" spoken of in Acts vi. were ordained primarily for the distribution of alms. And though Presbyters (*i.e.*, elders) are called also bishops (the latter term implying *the office*, the former *the*

*dignity*), yet there was undoubtedly an order above them, namely that of the apostles. Thus the *office* of *bishop* was older than the *name* "bishop." In Scripture the office of the apostles is only once called a "bishopric," namely, in Acts i. 20, when another is elected to succeed the traitor Judas in his forfeited bishopric. Elsewhere the name bishop (*i.e.*, *overseer*) is applied to the second order, *i.e.*, presbyters, exclusively.

The apostles, we grant, left no successors behind in their *peculiar* function of being witnesses to the resurrection, with a special inspiration, which enabled them to impart miraculous gifts to others. But Timothy at Ephesus, and Titus in Crete, discharged, for *as long as need required*, that office of supervision, which became a permanent one in the case of those afterwards called bishops of particular new Churches. This temporary duty of Timothy and Titus was part of their office as "evangelists" (2 Tim. iv. 5: "Do the work of an evangelist"), a missionary office then existing for the foundation of Churches, and consolidation of those already formed (Eph. iv. 11). Thus the *evangelist overseer* was perhaps the transition stage between the

*apostles of the Church at large* and the *bishops*, afterwards attached *permanently* to particular Churches. It was in St. Paul's latest Epistles that Timothy in Ephesus, and Titus in Crete, were entrusted by St. Paul as Vicars Apostolic, with power to ordain bishops or elders, and deacons, in their respective dioceses.

Moreover, from the evident superiority James held over the other apostles at Jerusalem, as is shown in the council noticed in Acts xv., it is reasonably inferred he was the first bishop of that city, the mother Church of Christendom : which, by the way, utterly overthrows the Romish figment of St. Peter's and Rome's supremacy. Rome, being the daughter of the Church of Antioch, and that again the daughter of the Church of Jerusalem, cannot be "the mother of *all* Churches," unless a grand-daughter can be mother of her grandmother.

One fact of history is certain, that all the records we have from ancient writers concur in establishing that this threefold order was the universal organization of the Church from the age next after the apostles downwards ; and this equally among heretics, as, for instance, the Arians,



and orthodox Christians. It was not an opinion so much as broached, earlier than the fourth century, that bishops and presbyters should be considered on a level, and that there should be no order above presbyters and deacons. It was Ærius, a presbyter-monk, and a semi-Arian, who first maintained Presbyterian principles throughout Pontus and Cappadocia in that century, and was therefore regarded as a heretic. Even Calvin and Beza admitted the antiquity and importance of the office of bishop, as *primus inter pares*; and regretted the necessity, as they thought, which made them dispense with it. It is fair however, to state that in the ancient Churches of Ireland and Iona, the bishops seem (if we are to judge by their great numbers) to have been mere presbyter-bishops, but under the control of a presbyter-abbot (Bede, *Ecccl. H.*, 3, 4).

“The teaching of the Twelve Apostles,” which internal evidence shows to date somewhere between 80 and 110 A.D., mentions two classes of ministers: (1) Itinerant and temporary,—the apostles, and the prophets, and evangelists; (2) local and permanent-bishops, *i.e.*, pres-

byters, and deacons. In Philippians i, 1, bishop-presbyters and deacons only are mentioned. See also in the Epistle of Clement of Rome, 95 A.D. The ministry of *special gifts* of the Spirit preceded the ministry of order. (1 Cor. xii. 28; Eph. iv. 11.) "Pastors and teachers" became ultimately the ordinary and stationary ministers. "The episcopate was formed, not out of the apostolical order by localization, but out of the presbyteral order by elevation" (Bishop Lightfoot). "Bishops are superior now to Presbyters, more owing to custom than to any ordinance of the Lord" (Jerome on Tit. i. 5).

The destruction of Jerusalem, which had been the original abode of Christians and their centre of unity, and the death of the authoritative teachers of the Gospel who had been the associates of the Lord Jesus, were the occasion of the development of episcopacy between 70 and 100 A.D. See Bishop Lightfoot's essay on episcopacy in Appendix to his commentary on the Philippians. Deprived of personal and local ties of union, and in danger of schism, Christians naturally adopted, in Gentile Churches of Asia Minor where John ministered, episcopacy, which already had

a precedent in James' presidency (Acts xii. 17, xv. 19, xxi. 18) over the elders and Jewish Church at Jerusalem. Timothy and Titus, whose superintendence was general and occasional, form the connecting link between the apostles and the bishops, whose office was local and permanent. By the beginning of the second century Episcopacy was fully established. Ignatius, second Bishop of Antioch, writing to Polycarp, Bishop of Smyrna, says, "Let nothing be done without thy consent." The term "Catholic Church" occurs first in Ignatius' letters to Smyrna. Tertullian is the first to assert *sacerdotal* claims for the ministry. Victor, Pope of Rome, marks a new era claiming universal obedience for the Roman See.

"Bishop" was the name of a *Gentile* office; the "Presbyters" or elders appertained to the *Jewish* synagogue. As the appointment of *deacons* issued in St. Stephen's martyrdom and the subsequent persecution, so the persecution in which St. James was martyred issued in the scattering of the Twelve and the adoption of the *Presbytery* (Acts xi. 30). The "angels" of the seven Churches seem to be *ideal personifications* of the several

Churches rather than individual bishops or regular Church officers.

That no human priest now offers literal sacrifice is proved by Hebrews vii. 24. "But Jesus, because He continues ever, hath a priesthood which *passes not from one to another*." Whatever Hebrews xiii. 10 ("We have an altar") means, it cannot mean the Lord's Table, nor an actual altar; for the context shows that the heart is established by *grace* and *not by altar meats* (v. 9). The sacrifice of the Christian is "praise and doing good" (v. 16). The whole body of Christians are the sacerdotal priests (1 Pet. ii. 5, 9; Rev. i. 6, v. 10). The minister's function is *representative*, without being *vicarial*. He is the mouth-piece and the delegate of a spiritually priestly race. To conclude, in Lightfoot's words, "If the facts do not allow us to unchurch other Christian communities differently organized, they at least justify our jealous adhesion to a polity traceable to apostolic times."

That bishops often have abused their powers is no argument against the institution. Presbyteries, too, have often abused theirs. Lord Digby truly told the Long Parliament, "If we extirpate episcopacy,

I am confident that, instead of every bishop we put down in a diocese, we shall set up a pope in every parish." The abuse of a principle is never a just argument against its use. It was a sensible remark of the French ambassador, Rosni (afterwards Duke de Sully,) to James I., as to our solemn and decent order of Church discipline: If the reformed Churches in France had kept the same advantage of order and decency, I am confident there would have been many thousand Protestants in that country more than there are." And though Rome makes the Scriptural machinery of a well-ordered Church government subservient to the teaching of unscriptural doctrine, this so far from being an argument *against*, is rather one *for* our applying such an admirable engine to its legitimate purpose, the maintenance of a due discipline in connection with a sound faith. Unless therefore, dissenters can bring *unequivocal* proof from Scripture that Episcopacy is essentially and necessarily *contrary* to Bible teaching, they should hesitate about the lawfulness of separation from the national Church, on the grounds of mere preference for another form of Church government. The Lord

Jesus gives no sanction to fastidious separation. Though he declared against the laxity of doctrine and practice in the Jewish teachers, yet He remained in communion with the Jewish Church, and taught the same to His disciples (Matt. xxiii. 2, 3) "The scribes and Pharisees sit in Moses' seat: all, therefore whatsoever they bid you, observe; but do not after their works." And though I do not mean to say any visible Church rests, as to its external polity, on the same *positive* Divine authority as the Mosaic Church, yet I do think no *slight* objections to doctrine or discipline are enough to justify separation from the Church of England, the original and apostolical depositary of the Christian religion in this country, planted long before the corruptions of popery.

Listen to a testimony that must have weight with dissenters, Baxter—"I am persuaded that all the arguments of all the papist doctors have not been so effectual to make papists here as the multitude of sects among ourselves." "Suppose," said another, "you could not remain in the Church of England without doing what God forbids, or omitting what God positively commands, then you ought to



separate from it. But blessed be God it is far otherwise. And therefore I have been from my youth a member and minister of the Church of England ; and I desire not to separate from it, until my soul separates from my body." Men ought to tolerate much before they make a schism in Christ's visible body. Fault-finding is easy : and there are blemishes to be found in every visible Church. It is unreasonable to expect perfection in the ordinances of fallible men. That in the main they should be agreeable to Scripture and edifying to the people, is all we can fairly expect. These two requisites are to be found in our Church, in as great a degree at least as in any existing visible Church. May the Lord open the eyes of all to the need of unity—not unity in error such as is Rome's boasted unity (that of "the blind leading the blind, and both falling into the ditch")—but unity in the truth, and love of Christ—unity beginning by the inward oneness of the Spirit, and manifesting itself by the outward oneness of the body.

TO return to THE ORDINATION SERVICES. No man can be ordained a deacon of our Church without notice being read in the

parish Church to which he belongs, and without public invitation to any who can, to substantiate any charge against the candidate before the bishop, disqualifying him for the office of deacon. If unfit men therefore, are ordained, the blame rests with the laity who brought no objection, rather than with the Church discipline which took every reasonable precaution. "Alas," writes the Rev. T. Scott, the well known commentator, "men will entrust their immortal souls to such men, as no one of them would employ even to take care of his sheep."

Besides the candidate has to produce testimonials of good conduct for three years previous, signed by three beneficed clergymen, and also from the college where he was educated. He must be twenty-three years of age; twenty-four is required for priest's orders, and thirty for the office of a bishop. The archdeacon also, in the face of the congregation, declares to the bishop that after inquiry and examination he thinks the candidates "meet, for their learning and godly conversation, to exercise their ministry duly to the honour of God, and the edifying of His Church."

The title "Reverend Father in God,"

addressed to the bishop, is objected to as opposed to the Lord's words in Matt. xxiii., "Call no man your Father on earth: for One is your Father, which is in heaven." But this can only mean that slavish prostration of mind which the Jews showed to their rabbis, and the modern Papists show to the Papa or Pope. To be sure, Anglo-Catholics claim something of the same kind for bishops; but this is only when the bishops agree with their own opinions. When they disagree, Romanisers without scruple brand bishops as heretics, and, if they could, would excommunicate them. St. Paul's words to the Corinthians (1 Cor. iv. 15) prove that our Lord's precept is not to be understood *literally*, and that we have an apostle's authority for using the term of respect "Father" towards our bishops. He says, "Though ye have many instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel."

The candidate takes the oath of supremacy; not that we give our Sovereign "the ministering of God's Word or of the sacraments, but that only prerogative, which we see to have been given always to all godly princes in the Holy Scriptures by

God Himself" (Article xxxvii.), namely, "to rule all States, ecclesiastical or temporal." We also hereby abjure the Pope's daring claim of unlimited control over our Sovereign and her subjects.

The Candidate then solemnly declares, not as a fanatic that is led by imaginary and sensible impulses, but as one having the silent witness of the Spirit of Christ in his heart, his "*trust* that he is moved by the Spirit of God to take upon him this office for the promoting of God's glory and the edifying of His people"—a declaration which gives all the guarantee the Church can ask, if true,—but if false, one that shall rise in awful judgment against the unfaithful pastor, when the Lord, "the chief Shepherd," shall say, "Where is the flock that was given thee—thy beautiful flock?" (Jer. xiii. 20). The candidate also declares that he thinks he is truly called, according to the will of our Lord Jesus Christ, to this ministry. (For God makes it a mark of false teachers, "I have not sent these prophets, yet they ran," Jer. xxiii. 21. And St. Paul asks, "How shall they preach, except they be sent?" Rom. x. 15. Many a one is called according to *his own* will, and that of man, but not "according

to the will of our Lord Jesus Christ.") Above all, that he *unfeignedly* believes in *all* the canonical Scriptures of the Old and New Testaments. They are called canonical, as being *the* Canon or Rule of the Church's faith. These Scriptures he engages "diligently to read" to the people; and moreover, "to *search for* the sick, poor, and impotent of the parish," for the relief of their temporal and spiritual wants; and to "form and fashion the life of himself and his family according to the doctrine of Christ, so as to be an example to the flock;" finally, to obey "the godly admonitions of his ordinary"—*i.e.*, the superior to whom the *regular* jurisdiction belongs, who is usually the bishop. Then the candidate receives the office of deacon, by imposition of hands, in the name of the Holy Trinity; and the bishop, also delivering a New Testament to him, adds, "Take thou authority to read the Gospel, and preach in the Church of God."

Let me add, as to preaching, George Herbert's answer to those who would have ministers rather to preach the good sermons of others, than the less able ones they can compose themselves: "Though the world is full of such composures, yet every man's

own is fittest, readiest, and most savoury to him." But, without care, study, and prayer, our sermons will be comparatively profitless. This holds good, as much in extempore as in written sermons. It is told of Simeon, that a young clergyman consulted him, saying, "I do not know how it is that I find I do not preach extempore as I would wish. I suppose it must be owing to *want of faith*." "Ah, dear friend," replied Simeon, "justification is by *faith*, but extempore speaking is by *works*." At the same time, the prayer of faith alone can crown our works of preparation with success in the pulpit. And the minister's life must be a living commentary on his sermons: The sermon seldom lasts more than an hour; his life preaches all the week.

After the deacon has passed the probation of a year in that office, he is admissible to THE PRIESTHOOD. This latter term, though in derivation the same word as presbytery, has, unfortunately, become equivocal. Strictly, *Priest* means simply a presbyter, *i.e.*, elder, originally chosen with regard to age (like our word *alderman*, which at first meant merely an *elderman*), but afterwards implying rather the *dignity* of the office than the *age*. When corrup-



tions crept into the church, and a false expediency-principle led Christians to represent their ministers as sacrificers, like those of the Jews and heathens, instead of preachers of the Gospel, which was all that the New Testament warranted, the original meaning of the word Priest was forgotten, and the new sense was given it of "a sacrificer," who acted as mediator between God and man, with the power of forgiving sins, and offering sacrifice in the Lord's Supper for the people. Let us ever remember, the Church of England uses the word Priest, not in the latter sense, but in its strict meaning, *presbyter*, or elder of the Church. "Sacrifice," says Hooker, "is no part of our Church's ministry." Preaching is the peculiar function of the Gospel minister (1 Cor. ix. 13, 14), as waiting at the altar and sacrificing *was* that of the ancient Jewish priest; the Romish and Anglo-Catholic "priest" has usurped the office of Him who is "a High Priest for ever," and who "has by one offering perfected for ever them that are sanctified." "This man, because he continueth ever, hath a priesthood *which passeth not from one to another.*" Margin Heb. vii. 24.

The charge of the bishop to the candidate is most impressive, and ought to be often read and prayed over by all ministers. Their office, it states to be, as "messengers, watchmen, and stewards of the Lord, to teach and premonish, to feed and provide for the Lord's family ; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." Then it reminds them of "how great a treasure is committed" to them, even "the sheep of Christ, bought with His death, His Spouse, and His Body." "If, then, it shall happen the same Church, or any member thereof, to take any hurt by your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore, never cease your labour, care, and diligence until you have done *all* that lieth in you to bring *all* unto agreement in the faith and ripeness of age in Christ." Then they are urged to show themselves dutiful and thankful to the Lord, who hath placed them in so high a dignity. For, as Bishop Wilson remarks, "A pastor should act with the dignity of a man who acts by the authority of God : " "not as lords over

God's heritage, but ensamples to the flock." "Non *magisterium*," says Bucer, "*sed ministerium*:" their true dignity consists in seeking, not their own, but Christ's honour, and the salvation of souls.

As they cannot have the mind and will of themselves, they are urged to pray earnestly for God's Holy Spirit. Even as it was said once to a faithful and successful minister, "You would not reap as you do in the pulpit, if you did not sow in the closet." Especially does the bishop urge them to be studious in learning the Scriptures, and for this purpose, "to forsake and set aside (as much as they may) all worldly cares and studies, to apply themselves *wholly* to this one thing, and draw *all* their cares and studies this way." It was a favourite saying of Felix Neff (the devoted pastor in the High Alps), "There are three books which a minister ought to read daily, the book of nature, the book of the human heart, and the Bible." St. Paul's words, 1 Tim. iv. 15, ought to be continually before that minister who "wants to make full proof of his ministry," in the Spirit of the bishop's charge: "Give thyself wholly to these things" (*ἵσθι ἐν ταύτοις*—"Be in these things:" *Let your*

*very being be in them*). Much in this spirit, Neff, shortly before his death, said, "I feel as if I should wish to preach these things even in Paradise!"

The candidates then solemnly declare their persuasion that the Holy Scriptures contain *all* doctrine necessary for salvation, and their determination to teach nothing but what may be proved by Scripture. Here, then, we have in opposition to Romish and Tractarian tradition, our Church setting forth *the Bible as the only rule of faith*, which was the chief pillar of the Reformation. The Candidate then promises, the Lord being his Helper, "with all faithful diligence to drive away all erroneous and strange doctrines contrary to God's Word," and "both publicly and privately to warn the sick and the whole alike, as occasion shall be given;" also to be "diligent in prayers, and reading the Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh."

Then follows the bishop's prayer aloud, succeeded by secret prayers of the people in silence; then, in alternate responses, a hymn, which has been attributed to St.

Ambrose, entreating for the gift of the Holy Spirit, that, as the candidate has been given the *will*, so he may receive the *power*, to perform, and that so God may accomplish the work He has begun in him.

I cannot refrain from quoting the beautiful prayer of the Waldenses, in an ordination of five pasteurs, at La Tour, which is a good comment on our own corresponding prayer: "Lord, these Thy servants, presenting themselves before Thee in deep humility, acknowledging their utter inability to do anything of themselves, but feel that Thy strength is made perfect in their weakness. O merciful God, be entreated for them. Great God, our Saviour Jesus Christ, it is for the souls which Thou hast redeemed with Thy blood—it is for the Church which Thou hast called Thy Spouse, and which must appear before Thee pure and without blemish. Holy Spirit, descend upon these Thy brethren, as Thou didst formerly upon Thy Apostles. Spirit of strength, sustain them; Spirit of light, illumine them; Spirit of holiness, durify them; Spirit of prayer, teach them to pray, as Thou commandest them."

### Form of Ordaining.

In the act of ordination the bishop and the priests present lay their hands severally upon the head of each candidate, according to the mode St. Paul implies he used in ordaining Timothy, namely, by putting on of *his* hands (2 Tim. i. 6), with the laying on of the hands of the presbytery (1 Tim. iv. 14)—thus proving the scriptural sobriety of our Church in associating presbyters with bishops in ordaining, as if the power of ordination was not inherent in bishops by exclusive Divine right. The Bishop at the same time says, "Receive the Holy Ghost for the office of a priest; whose sins thou dost forgive, they are forgiven," etc. In this the Church, at the risk of these words being abused, as they have been by some, prefers not to be wiser than her Lord but simply to use his very words employed in His commission to the eleven Apostles (*and those with them*) after his resurrection. If it be said, this commission was limited to the apostles in its full sense of the *miraculous* discerning of spirits, which enabled them to *judge* of the sincerity of the penitent, and absolve or condemn accordingly, we admit its limitation to the



twelve ; but in His *ordinary* operations, the promise of the Holy Ghost's presence was given to the church of our age, and of every age, ever since the Lord Jesus said, "Lo, I am with you always to the end of the world ;" "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." In the ordination words of our bishops, we by faith plead Christ's words in confident prayer, that He who by these words first fitted His Apostles for their work, may also, by the same Holy Ghost, qualify our ministers for the same important function, including therein the authoritative ministerial *declaration* of God's forgiveness to the *believing* penitent. The words that follow explain *how* the absolving power is to be exercised : "Be thou a faithful *dispenser of the Word of God and of His holy sacraments*." It is by the Word preached, and the sacraments as the seals, consciences are eased. God has promised to give His Holy Spirit to them that ask Him. Here, as elsewhere, our Church goes on the charitable presumption (as she is bound, not being a judge of hearts) that all have done their part, as they profess to have done—that during the Ember week, which always precedes the

Ordination Sunday, the whole Church has prayed for the outpouring of the Spirit—that the candidate is truly moved by the same Spirit, as he says, to take on him the office—that the bishop and whole congregation are sincere in their prayers. It would be an utter want of faith, presuming all this, to doubt God's answer to prayer, or to hesitate, in humble trust to appropriate the Lord's own words, "Receive ye the Holy Ghost." The bishop, in using these words, does not pretend to *impart* the Holy Ghost, but *assures* the faithful candidate of the assistance of the Holy Spirit which God promised and also *prays* that it may be given him for the effectual discharge of his ministerial duties. It is remarkable (St. John xx. 22) that the Lord's word's, "Receive ye the Holy Ghost," did not impart the Holy Ghost *at that time*, but gave the *promise* of it (Luke xxiv. 49), which was not fulfilled till the day of Pentecost. So the same formula at ordination is intended to be partly *promissory*, partly *precatory*.

The Roman Catholic authority on ordinals, Morinus, has preserved nineteen ancient Latin ordinals, and Martene

eighteen, all mutually differing. Out of these thirty-seven (A.D. 560 to 1300) only two, and these the *latest* (one of the two only in the margin), contain the words, "Receive ye the Holy Ghost ; Whosoever sins," etc. Therefore they are not absolutely needed for a valid ordination, for they were not used for the first 1,200 years. Compare Luke xxiv. 33, 36-39, 47, 49, which explain John xx. 19, 20, 22, 23, as a commission, given not to the eleven alone, but also to "the disciples with them." It is the Charter of the whole Christian Church, not of the ministry exclusively. The occasion in Luke xxiv. and John xx. is the same, and Jesus' commission (to preach authoritatively *remission of sins in His name*) and promise (*of the Holy Spirit*) are the same, though expressed in different words, and His audience the same.

Next, the bishop delivers the whole Bible into the hands of the candidate, as it *was* only the *New Testament* in the case of the deacon ; thus proving that the ministry of the Word is his chief function. In this our Church walks in the steps of the Church in its purest days, when, at the Council of Nice A.D. 325, the Bible was

elevated on a throne in the midst, to be the arbitrator of all points at issue. What a contrast to Rome's ordination wherein the paten and chalice are handed with the words, "Receive thou power to offer sacrifice for the living and for the dead," etc. Oh! we want a Bible-loving, Christ-honouring ministry. The Church, in her Prayer-book, has taken all the precautions she could; the fault lies with the individuals of the laity and clergy. "Religion," says Hooker, "without a spiritual ministry is unable to plant itself." "Nothing," says another, "is more indecent than for a dead preacher to speak to dead sinners the living truths of the living God!" Can we wonder if God does not honour such a ministry by the conversion of souls? It was a memorable speech of Archbishop Williams, who had held the high office of Lord Keeper, "I have passed through many places of honour, both in Church and State, more than any of my order in England for some time; but were I assured that by my preaching I had converted but *one* soul unto God, I should herein take more comfort than in all the honours ever bestowed on me!"

## **The Consecration of Bishops and Archbishops**

It is needless to repeat the arguments already given in favour of Episcopacy. We merely ask, with Hooker, "If pastors were subject to pastors in the apostles' times, is there any commandment that this subjection should cease, and all succeeding pastors should be equals?" Granting, then, there is no positive Divine command for the perpetual maintenance of Episcopacy, is it not presumptuous to break in upon the ancient order, sanctioned by Scriptural examples, by the analogy of civil government, and the unbroken usage of the Church in all ages?

Ordination and government are the chief functions of bishops, as being pastors of the Church's pastors. Anciently, they were aided by colleges of presbyters as their council, of which THE CHAPTERS OF OUR CATHEDRALS "are as glasses, wherein the very face of apostolical antiquity is yet to be seen." (Hooker).

When the Christian Church became commensurate with the Roman Empire for the sake of order, the bishops of metropolitan cities took rank above all

bishops of the various dioceses in their provinces, under the name of Archbishops and Primates.

### **Service for Consecration.**

The service for consecration of bishops breathes throughout the same spirit of dependence for grace from above, and honour done to Holy Scripture. The bishop-elect, in addition to promising the same, as a candidate priest, engages to be faithful in ordaining, "to be a maintainer of quietness, love, and peace, as well as a corrector of the unquiet, and to be gentle and merciful to the poor, needy, and strangers." The Bible is delivered to him also, as in the ordination of a priest, as the true symbol of the ministerial office of every grade. The archbishop adds, "Think upon the things contained in this Book. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that ye be not too remiss; so minister discipline that you forget not mercy, that when the chief Shepherd shall appear, you may receive



the never-fading crown of glory, through Jesus Christ our Lord."

This service, like the Ordination services for priests and deacons, closes with the Holy Communion, as the seal of the vows just made. It is fellowship with Christ alone can keep our overseers from making oversights. His grace can make them successors in the holiness which is infinitely more important than succession in the seat of the apostles. It was the inconsistent lives and lifeless preaching of the clergy (with shame we confess it!) as much, if not more than dislike to Episcopacy and liturgies, which led to dissent in most cases. Perhaps the best proof of this is the decline of Methodism in those parishes where our Church, by awaking to its responsibilities, has left little reason for the existence of dissent. Sheep, if not fed, will stray. I do not justify separation, for it is a great evil; but if we wish to avoid it, let us, ministers and people of the Church, give no just occasion for it. And as Episcopacy and liturgies can never be proved, however excellent, to be indispensable to salvation, let us no longer look coldly on those who love the same Saviour, and with whom we hope to spend an

eternity when names of division shall have ceased for ever, and all shall be one in Christ.

### XXXIX Articles.

I now come to the Church's authorized standard of doctrine, THE THIRTY-NINE ARTICLES. Whatever possibility there may be of putting a Romish construction on passages in our formularies—just as passages of Holy Writ also are susceptible of misconstruction, if not compared with other passages and the general tenour—there would *seem* to be *no possibility* of mistaking the evangelical plainness of the Articles. The royal declaration prefixed guards against any but the “usual literal and grammatical sense” being taken of each Article, “in the plain and full meaning thereof”; common sense and honesty have long since condemned the “non-natural sense,” which some Romanisers attempted to impose, in order to get rid of the condemnation the Articles contain of their then Romish tendencies. Since that time, these tendencies have naturally ripened into their full fruits; several have gone to their own place, and have found Rome the only spot of rest at the bottom

of the inclined plane, on which they had been in vain striving to poise themselves. Tractarianism has been well characterised as "a halting between the premisses and the conclusion." "They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that they might be made manifest that they were not all of us."

To those still remaining, who retain such tendencies, I would say, if you honestly wish to know the real teaching of the Church of England, and not to serve as a "recruiting depôt for Rome," do not fix on isolated passages in our Church Services which you think favour so-called "high-church," *i.e.*, clergy-exalting, principles, held in common with the Church of Rome, and constituting the sacerdotal and sacramentarian system; but judge of the Church's real meaning in these passages of her formularies, by her own authoritative interpretation of her doctrine in her Articles. This was the very purpose of these Articles, to leave no ambiguity as to her true teaching—(see the Title prefixed to them). They were intended as a plain protest against those Romish errors

from which the reformed Churches had just escaped; and though the Romish Council of Trent, which began in A.D. 1545, did not conclude before A.D. 1564, yet the leading dogmas of that council were in the hands of our reformers before drawing up our Articles—for instance, those on Scripture and original sin were decided on at Trent in A.D. 1546; those on justification, baptism, and confirmation, in A.D. 1547; those on the Eucharist and penance in A.D. 1551. In opposition to these, therefore, Archbishop Cranmer, with Ridley, drew up forty-two Articles, which, upon a subsequent revision by Parker, Cox and Grindal, who used the aid of the Protestant Confession of Wurtemberg, were reduced to the present thirty-nine, and were agreed upon in a convocation of the archbishops and bishops and whole clergy, held in London, under Queen Elizabeth, in A.D. 1562. These Thirty-nine Articles, then, are our *touchstone* for testing orthodoxy, and our *watch-light* for warning off those shoals on which so many have made shipwreck of their faith. Let any one compare them with the confessions of other Reformed Churches, with which their spirit is in such close unison—let him also take

into account the acknowledged Calvinistic opinions of almost all the compilers of our Articles and Liturgy, as Jewell, Nowell, Cox, etc.—and he can have little doubt but that sober and earnest evangelical principles are the truest Church principles.

As the elder, Bishop Ryle strongly though quaintly put it, “Away with the old rubbishy opinion that the Church of England occupies a middle position, a *via media* between dissent and Rome. Cast it away, for it is false. You might as well talk of the Isle of Wight being midway between England and France. Between us and Rome there is a gulf—and a broad and deep gulf too ; between us and orthodox Protestant dissent there is but a thin partition wall. Between us and Rome the differences are about essentials ; between us and dissent the division is about things in which a man may err, and yet be saved.” Accordingly, whilst the Nineteenth, Twenty-third, and Thirty-fourth Articles speak in such a tolerant tone of points at issue between us and other *orthodox Protestant* communities, in the Twenty-second Article we do not hesitate to use such strong language of *Romish* errors as this : “Purgatory, Pardons, Worshipping

and Adoration as well of images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and repugnant to the Word of God." Again, in the Thirty-first: "The sacrifices of masses for the quick and the dead" are called "*blasphemous fables and dangerous deceits*." So Homily XIV. pt. 3, declares that images are but "great puppets and babies for old fools"; and that "no image can be made of Christ but a lying image, for Christ is God and man." And as to Gregory's defence of them as "laymen's books," "either they be no books, or false and lying books, the teachers of all errors." Surely this is unequivocal calling of things by their right names (as old Latimer would have *a spade called a spade*), so much more honouring to God and charitable to men's souls than that spurious liberalism, falsely called charity, which forgets God's warning (Isaiah v. 20): "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness."

Nevertheless, there are some among us who go so far as to cut off all non-episcopal Churches, however orthodox, whilst they authenticate the claims of every episcopal Church, however false and soul-destroying



its doctrine may be. Such is not the spirit of our Articles. Thier characteristic is *Christian moderation* between too great laxity in tests of orthodoxy on the one hand, and too great exclusiveness on the other; which latter might have the effect of losing to her the services of many pious clergymen of tender conscience. For these Articles, in all their details, are binding on every clergyman, who must subscribe to them; but laymen, whilst they should study them as the Church's statement of doctrine, yet, as not being required to subscribe to them, are not justified in separation because they may not agree with every particular.

Of course I could not, in the limits of this work, discuss the several Articles; but I just slightly notice a few of them, to make it clear how purely evangelical is their teaching. There are, we know, some who, whilst they reject the idea of putting tradition on a level with Scripture, yet contend that our Church of England's Rule of faith is Scripture *interpreted* by tradition. This theory imposes on individual Churchmen *two* burdens, instead of the *one* which Rome lays on us. Rome only asks us to admit the infallibility of the Church

(meaning herself), and to leave all judgment of Scripture to her, taking our faith on trust ; whereas they require us to use our own private judgment, and then to take the Church's interpretation of Scripture, even if contrary to our private judgment ; though they do not maintain, as to be consistent they ought, that the Church is infallible. Thus they oblige us to believe, not only that the doctrines of the Church are *true*, but also that they are *contained in Scripture*, whether our private judgment can find them there or not. Now, what says the Church of England ? Read and ponder over her SIXTH ARTICLE : " Holy Scripture containeth all things necessary to salvation ; so that, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought necessary to salvation."

But, say some, does not the Church receive the three Creeds, the Nicene, Athanasius', and Apostles' ? Yes, saith our EIGHTH ARTICLE ; but the reason is, not on the authority of the Church, but, " for they may be proved by most certain warrants of Holy Scripture." Indeed, the

Council of Nice itself went on the same principle, when it placed a Bible on a throne in the midst, as the only umpire of controversy. The Church in her creeds *teaches*, but she refers each individual Christian to *prove* her teaching, by applying to it the touchstone of Scripture, even as the Bereans are praised in Acts xvii., because, after hearing Paul's preaching, with all readiness of mind, "they searched the Scriptures daily, whether those things were so." In the happy illustration of *Cautions for the Times*: "Just as the moon reflects the light of the sun to those to whom he is not directly visible, so the Church serves in communicating light borrowed from the Word of God, to those who might have failed to obtain it thence directly. But were a Church to leave its true place, and stand between the Scriptures and the people, the result must be darkness and eclipse."

Rome's principle is well illustrated in Erasmus' story of the dying man, of whom the devil asked, "What is your Creed?" The poor man, afraid that were he to say what it was, he might be caught in some heresy, replied, "I believe what the Church believes." But the devil urged him again,

“What does the Church believe?” The man replied, “The Church believes what I believe.” This was a believer after Rome’s own heart, who swallowed the whole dose at a draught, on the Church’s word, without examination of the ingredients. But certainly such a believer St. Peter did not contemplate, when he said, “Be always ready to give an answer to every man that asketh you a *reason* of the hope that is in you.”

If it be said we have received the New Testament by the tradition of the Church, and are therefore bound to accept all the Church’s *interpretations* of it, and *additions to it*, we answer: We thank the Church for her testimony to the volume of inspiration handed down to us, but until she can prove *herself* also inspired, we decline to accept her interpretations, except so far as she can *prove* them to our judgments from the inspired volume: just as we thank the Jews for their *testimony* to the Old Testament, which they have preserved for us; and yet we do not feel ourselves therefore obliged to accept their *interpretation* of it, in which case we should have to be Jews, not Christians.

The harmony of the Old Testament

with the New is asserted in the Seventh Article; for that in both (though *with different degrees of clearness*) everlasting life is offered to mankind by Christ, as the only Mediator. St. Paul (Heb. iv. 2), expressly says, "Unto us was the *Gospel* preached, as well as *unto them*" (the Israelites in Moses' days.) No doubt the Mosaic covenant, as a *national* one, could only be established on temporal sanctions; for nations, as such, have only a temporal, not an eternal existence. But Moses all along takes for granted the promise of a Messiah, handed down from their forefathers, to whose death the sacrifices of the law pointed; and the eleventh chapter of Hebrews clearly proves the truth of the Article, "that they are not to be heard, which feign that the old fathers (as individuals) did look only for transitory promises." The Law is the Gospel in bud; the Gospel is the flower fully expanded by the Son of Righteousness, who "came not to destroy the law and the prophets, but to fulfil." Now, therefore, we Christians are "delivered from the law, that we should serve in newness of *spirit*, and not in the oldness of the *letter*." This effectually guards against antinomianism. The moral

law is binding on us Christians, not as forming part of the *letter* of the Mosaic covenant, in which case the ceremonial and civil law also equally should bind us—a dangerous tenet held by the extreme Puritans, as to the civil law, which the Article opposes—but as being founded on the eternal *principles* of divine truth, which were all binding on the patriarchs *before* the written law of Sinai, and of which the Gospel is the full development. The moral precepts of the Mosaic law are still useful as a rule of life, if not restricted to the mere *letter*, but understood in their *spiritual* comprehensiveness. Love to Christ will not only reveal, but enable the believer to fulfil, this spirit of the law. Therefore it is written, “Love is the fulfilling of the law.”

So far, as to OUR RULE OF FAITH. Next as to man's fallen state. THE NINTH ARTICLE states that “*original sin* is the fault and corruption of the nature of every man, naturally engendered of Adam, whereby he is *very far* (in the Latin, *quam longissimé*—as far as possible) gone from original righteousness, and is *of his own nature* inclined to evil; and therefore, in every person born



into this world, it deserveth God's wrath and damnation." Then, as to *justification*, THE TENTH ARTICLE states man's utter inability to prepare himself, by his own natural strength and good works, to faith and calling upon God." Next, THE ELEVENTH ARTICLE states, that "we are accounted righteous before God, only FOR the merit of our Lord Jesus Christ BY faith and not FOR our own works or deservings." This article of *justification by faith only* is well called by Luther, "the Article to test a standing or fallen Church." Another of his terse and forcible sayings is, "Works do not justify, but the justified man works." Bishop Horsley says of it, "It was the doctrine of the Reformation; but it is also far more ancient—it was the doctrine of the whole College of Apostles; it is more ancient still—it was the doctrine of the prophets; it is older than the prophets—it was the religion of the patriarchs."

THE TWELFTH AND THIRTEENTH ARTICLES represent *good works* as only "the *fruits*, which spring out *necessarily* of a true and lively faith, whilst "works done *before* the grace of Christ and the inspiration of His Spirit, however good they

seem in the eyes of man, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ ; yea, forasmuch as they are not done as God willed them to be done, we doubt not but they have the nature of sin." THE FOURTEENTH ARTICLE shows the impiety and arrogance of the Romish notion of *works of supererogation*, i.e., meritorious works, over and above what God requires, by quoting Christ's words : " When ye have done *all* that are commanded to you, say, We are unprofitable servants."

In fine, THE SEVENTEETH ARTICLE traces our salvation to " the everlasting purpose of God by His counsel secret to us, decreeing to deliver from damnation those whom he hath chosen *in* Christ out of mankind, and to bring them BY Christ to everlasting salvation, as vessels made to honour." The steps are successively traced,—first, " they are called by God's spirit working in due season ;" then, " through grace they obey the calling—they be justified freely—they be made sons of God by adoption (so then, it was not *in* and *by baptism* necessarily they were made sons of God)—they be made like the image of His only begotten Son—they walk religiously in good works,

and at length, by God's mercy, they attain to everlasting felicity." "The sweet comfort of the consideration of our election in Christ to the godly" is then set forth; and, on the other hand, the danger to the unspiritual of "having continually before their eyes the sentence of God's predestination;" and to guard against such a mistake, we are told to receive God's promises, as *generally* set forth in the Scriptures, and do His will, as we find it *expressly* declared in His Word."

Whilst I do not deny the possibility of a different view being conscientiously taken, to me this Article seems decidedly to teach moderate Calvinism. (Not that our Church's doctrine is based on Calvin's authority, as he was not, in the days of our Reformers, so well known in England as afterwards. Bullinger's Decades were much more of an authority with them. But much in our Articles is found in common with what Calvin's Institutes teach, though in a modified, less dogmatical, and more Scriptural form.) It is the doctrine of Augustine, more than a thousand years before Calvin. It is the doctrine of St. Paul (Rom. viii. and Eph. i.). God, who fore-ordains the *end*, is represented also as

fore-ordaining the *means* to that end. His purpose is set forth as "secret to us," and therefore none should presume. Assurance of salvation is inseparably connected with a "religious walk in good works" *outwardly*, and with the *inward* working of "the Spirit of Christ mortifying the works of the flesh, and drawing up the mind to high and heavenly things." And the effect of all this is, not as some misrepresent it, such a false confidence as led Oliver Cromwell, on his death-bed, if the story be true, to ask his chaplain, "Are you sure that, when one has ever been in a state of grace, he cannot finally fall away?" "Yes, your Highness." "Oh! then I am safe: for I am sure I was once in a state of grace." No, the effect of true assurance is, according to our Article, not merely to confirm the believer's faith of salvation, but also to "kindle fervently his love towards God." Where there is no true love, no fruits of love, there can be no well-grounded assurance.

THE EIGHTEENTH ARTICLE condemns as accursed that spurious and unbelieving liberality, "that every man shall be saved *by* the law or sect which he professeth, so that he be diligent to frame his life accord-

ing to that law, '—a dangerous and common error, maintained by Hobbes in his *Leviathan*, and by the writer of the often-quoted lines (Pope)—

“For modes of faith let graceless zealots fight,  
His can't be wrong, whose life is in the right.”

This is true enough, but not in the poet's sense. No man's "life is in the right," however amiable it may appear in man's eyes, until his life is, like Paul's, "by the faith of the Son of God." "Holy Scripture," saith our Article, "doth set out unto us only the name of Jesus Christ, whereby men must be saved." Men are accountable for their *judgment*, where they have an opportunity of knowing the truth, as well as for their *practice*. It is well said of the infirmities which, alas! still cling to believers, when compared with the amiabilities of the unconverted, which flow not from a life of faith, "Better a diamond *with* a flaw, than a common pebble *without* one." In fact, the whole life of the unbeliever is one great flaw, because it has not as its principle that faith *without which it is impossible to please God* (Heb. xi. 6). The Article does not deny the possibility of salvation *in* a sect where the individual's error is *really* involuntary ; but *by* the sect,"

if he be not resting on Christ only. Whoever, owing to his error being involuntary, may be saved in an unscriptural sect, shall be so, not *by, i.e., because of*, his creed, but *in spite of it*, and by the alone merits and blood of Jesus Christ.

Most of the remaining Articles, besides condemning particular Romish heresies, treat of THE CONSTITUTION AND DISCIPLINE OF THE CHURCH, AND THE TRUE NATURE OF SACRAMENTS. Of these latter I have already treated. THE TWENTY-FIFTH ARTICLE terms Sacraments not only badges of profession, but rather sure witnesses and effectual signs of Grace and God's good will towards us; and in such only as worthily receive them they have a wholesome operation." Hooker (*Eccles. P.*, v.) says, "All receive not the grace of God who receive the Sacraments of His grace." Baptism does not create a man or child the child of God, but authoritatively *declares* him so (John i. 12, 13; 1 Pet. i. 22, 23), presuming his repentance and Faith.

Of the former, I may add to what I have already said, that the Articles of our Church give no sanction to the notion of "one visible Catholic Church possessing



infallibility." The mistake of Rome and of Tractarians is, they confound between visible local Churches, and the one spiritual Church the mystical body of Christ. They wrongly claim for the former, or rather for someone of the former (to whose outward standard they would force all others to conform), those promises ("Lo, I am with you alway, even unto the end of the world," and, "The Spirit of truth shall guide you into all truth"), which belong to the latter. The Spirit of truth is with each visible Church in exact proportion as it realizes the ideal of the spiritual Church, and fulfils the definition of the Article, by being a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly administered *according to Christ's ordinance* in all those things that *of necessity* are *requisite* to the same"—which last clause excludes the uncharitableness of those who deny the validity of sacraments, unless celebrated by those episcopally ordained. The NINETEENTH ARTICLE declares how several Churches have erred (and several *particular* fallible Churches can never make up one *universal* infallible Church); and THE TWENTY-FIRST, how general councils may err, and have

erred, as being composed of men, whereof *all* be not governed with the Spirit and Word of God (and the mere majority of members never proves the truth of a decision): so that their decrees have no authority, "unless it may be declared that they be taken out of Holy Scripture." Rogers' Essays well expose the folly of those "hybrid Protestants, who claim infallibility for some Church unknown—neither the Roman nor Anglican, and certainly *not* the Scotch—some 'visible Church,' which is not to be seen; some 'Catholic Church,' which excludes all Christians except Episcopalians; some 'undivided Church,' which embraces the communions of the reciprocally excommunicated (the Roman, Greek, and Anglican); some 'Primitive Church,' of uncertain date."

All that the Church of England claims in her TWENTIETH ARTICLE for the church is, "authority in controversies of faith," *i.e.*, that men, in forming their judgment, shall pay *deference* to her views; not that they should *surrender their judgment and conscience* to her, as though she *could not* err. That Article adds, that she is a "witness and keeper of Holy Writ," not

its infallible interpreter, but a *probable* and *authorized guide*; nay, more, that she "ought not to decree anything *against*," or even "*besides*, Holy Writ." Of this, each man must seriously and prayerfully judge for himself, remembering that his *right* (which implies *duty*) of private judgment gives him no right to abuse it; for "there are many things that a man has a right (*i.e.*, the *power*) to do, which it would not be right (*correct*) for him to do." (Archbishop Whately.) Each Church has also *authority* to define the terms of her own communion, always subject to appeal to Scripture.

As to Vincentius Lirinensis' rule for finding the Catholic faith, "*Quod semper, quod ubique, quod ab omnibus traditum est*"—"What has been held at all times, and in all places, and by all Christians;" as Rogers puts it, "Nobody knows what everybody has said: what has been affirmed everywhere is remembered nowhere; and the only thing to which all time has testified, is perpetual changes. So that it would be a difficult problem to solve, '*Given* the Catholic faith, to *find* it!'" Wearied, therefore, as we are, of the uncertainty of extracting the one system of Catholicism

from "that undigested heap and fry of authors, which they call antiquity, consisting of whatever time has brought down in his huge drag net" (Milton). "The apostles shall be our *omnes*, their writings our *ubique* and their times our *semper*." The fathers are valuable *witnesses* of historical *facts* illustrating Scripture truth: for instance, to the Lord's day being observed as the Christian Sabbath; the baptism of infants; and, above all, the canon of the New Testament. "Little else," says Jeremy Taylor, "descends to us by *universal* tradition save this, that the Bible contains *all* the will of God for our salvation." This *universal* tradition ought, surely, to supersede all *partial* traditions. "Going from it to the fathers," says Evans, "is like Adam's expulsion from Paradise, to ground full of thorns and thistles, whence food can only be extracted by labour, and what is unwholesome must be carefully separated from what is nutritious."

As to *Traditions and Ceremonies* of particular Churches, our THIRTY-FOURTH ARTICLE, in a truly catholic spirit, states, that "it is not necessary that in all places they should be utterly like; and that each particular or national Church hath author-

ity to ordain and change its own ceremonies, so that all things be done to edifying." At the same time, it gives a warning, which ought to be carefully weighed, "Whosoever through his private judgment, *willingly* and *purposely*, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren." Nothing but what is *clearly* repugnant to the Word of God, in Church ordinances, can warrant the serious responsibility of individual secession. Remember, Satan's motto is, "Divide and conquer." Oh! let us beware, lest by our gratuitous schisms we be unawares helping Satan's schemes.

Lastly, if there be any who object to the establishment of a national creed by legislative enactments, on the ground that "Christ's kingdom is not of this world," we answer, though it be not *of* (Greek, sprung from ; ἐκ) this world, yet it is *in* this world, and is intended to act on nations, as well as individuals. "The Church establishment," Lord Eldon well remarks, is formed, not in order to make the Church political,

but to make the State religious. The word of prophecy also leads us to expect that "kings shall be the nursing fathers of Zion, and their queens her nursing mothers." "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

I rejoice to believe that there are many dissenters, who feel that the Established Church, with all her alleged faults, is the best guarantee for their own liberty of conscience. Sir Joseph Napier, once M.P. for Dublin University, told me that he became intimate in the House of Commons with a member for a large manufacturing town, a dissenter. One day my friend asked the latter, "How comes it to pass that I see you, though a dissenter, so often voting with the Church, in Church questions?" The dissenter replied, "I will candidly tell you. My reason is, because I think the Church Establishment is so bound up with the religious liberties and sympathies of the country, that it affords the best security for the continued freedom of all denominations of Christians." Perhaps, too, the Articles have shed a reflected light on many a separate community, preserving them unconsciously, by



their plain doctrinal statements of truth, from falling into dangerous heresies, which their own want of any, or at least so clear, formularies, might have otherwise exposed them to. Let me add my belief, that there is no bulwark so effectual against the encroachments of Rome on our civil and religious rights as the Church Establishment.

May she become more and more the rallying point of all true Christians! and may our God pour upon us the spirit of *Truth* first, then *Love*, and, as the fruit of both, *Unity*!

## INDEX.

- Absolution, in Morning Prayer, Communion, and Visitation of Sick. Declaratory not judicial. By Priest alone—why? 87-148, 200-205.
- Adoration of Elements forbidden, 153.
- Advent, begins the religious year. Second, as well as first, 133-134, 215-216.
- Alms and Oblations, 144-145.
- Altar, none in the Church of England: Lord's Table; where to stand, 126-128.
- Amen, in Italics and not so, 96.
- Anthems, III.
- Apostolical succession: Historic Episcopate. Episcopacy necessary to the *well being* though not to the *being* of a Church, 224-244.
- Apocrypha, when read, 80.
- Articles XXXIX. *Via Media* (Bishop Ryle). Their title shows design. Anti-Romish, 28-30, 264-267.
- Assent, form of, 40.
- Athanasian Creed: authorship; definitions whence damnatory clauses, 104-105.
- Augustine the Monk, 6.
- Authority of Church not lightly to be rejected. Article XXXIV., 284.
- Baptism of Infants: regeneration: charitable presumption (Mozley). Our Calvinist-Reformers could not intend invariable baptismal regeneration, 157-177, 280.
- Benedicite: not invocation for worship, 98.
- Bible Translations. Authorized and Revised. Prominence of Scripture in services. Our Rule of Faith

## *The Book of Common Prayer* 289

- the Bible, not the Bible and the Church. Article VI., 13, 14, 43-45, 79-80.
- Bishops : origin (Lightfoot) : at first Presbyters. Arguments for three orders, 236-244, 261.
- British Church at first independent of Rome. How it lost independence, 4-7.
- Burial of the Dead, Service. Opposes Purgatory ; also intermediate unconsciousness, 208-217.
- Calvinism, 45, 46, 276-278.
- Catechism, Five parts. Authorship, 181-188.
- Catholic Church one (Hooker) ; Visible and Invisible. Communion of Saints contradicts invocation, 63-102, 103, 109-110, 280-285.
- Churching of Women, 178.
- Claudia, Pudens, 3, 4.
- Clergy, derivation of : Curates. "Prayer for," 117.
- Collects : meaning ; sources. All conditions of men ; General Thanksgiving. Interconnection of Collect, Epistle and Gospel. Whence taken, 108, 131-136.
- Communion Service : not cursing our neighbours. What then ? 140-143.
- Common Prayer : what ? Realized best in our Church, 64-70.
- Communion Service, origin. Not in one kind only as Council of Constance, 124-125, 153.
- Communion of the flesh and Blood of Christ, 150-153.
- Communion of the Sick : reservation of elements forbidden, 197-206, 207.
- Confession, General : auricular, 87-91.
- Confirmation. Not a Sacrament ? 189-192.
- Covenant, Solemn League and : Directory of Public Worship. Episcopalian, clergy ejected, 49-53.
- Cranmer, 17-19, 33.
- Creed, origin : Apostles and Nicene. Four words express the decisions of four early Councils as to the Person of the Lord Jesus. Rest on the Bible, not on the Church. Article VIII., 99-107.
- Culdees, Iona. Difference from Rome. Irish (Scots) Church, 5.

Daily Service, \* 84.

Deacons : absolution, 87-88, 236, 245.

Dead, Prayers for ; rejected ; Unscriptural ; Prayers only for Church Militant. Purgatory, 143, 213, 214.

Deadly Sin. Not Rome's mortal sin, 119.

"Eastward position" : unscriptural, but permitted by the late Lambeth judgment, 108-128.

Ecclesiastical High Commission Court, 47.

Edward VI.'s First and Second Prayer Books : dates, 27-28, 128-129.

Elizabeth : Reformers opposed her cross on table, 31-37.

England's Church and House Book (Bunsen). When and how Christianity was propagated in Britain. When Rome gained the mastery, 1-3, 6, 7, 8.

Epiphany, Easter, 134.

Establishment, National Church (Owen), 57, 285-286.

Eve's formation from Adam's opened side typical, 173.

Evening Service, 115.

Faith needed for Salvation. The Old and New Testaments agree, 272-273, 278.

Fasting : Council Chalcedon. True Views, 138-140.

Forms of Prayer sanctioned by our Lord, 69.

God, of God, 101.

\* The matter of daily prayer had been fought and settled in a court of law ; for in 1859 an action was brought before the Master of the Rolls for judgment on the ground that a patron of a living had refused to pay the stipend of a clergyman because, in neglecting to hold daily service, the latter had not obeyed the injunctions of the Book of Common Prayer. It was decided by the Master of the Rolls that, according to the direct and literal interpretation of the rubrics of the Book of Common Prayer, daily prayer was not required by the law.

## *The Book of Common Prayer* 291

Hampton Court Conference. Millenary Petition, 40.  
Hebrew versification : parallelism, 93, 94.  
Henry VIII. no Protestant. The Bishop's Book. The  
Six Articles. The King's Book, 16-24.  
Hobbes' Error, that a life may be good, however false the  
Faith. Article XVIII., 278.  
Holy Days, 134, 135.  
Homilies : Authorship, 28, 38.

Images : adoration, 268.  
Immersion the rule, sprinkling the exception, in Baptism,  
175, 176.  
Infallible Church : a false idea. What authority has the  
Church? Articles XIX., XX., XXI., 270-272, 280,  
281-284.  
Intoning : "saying" Prayers is the rule, 84.

Justification : Articles X., XI., XII., XIII., XIV., 275-  
276.

Lambeth Articles. Nine. Whitgift. Ultra-Calvinism  
rejected, 45, 46, 50.  
Latimer, 21, 23.  
Laud, introduced Prayer Book into Scotland. Issue, 47,  
48.  
Lay Baptism, 178.  
Lent, 134-135, 138.  
Lessons from Scripture. So in Jewish Synagogue, 80.  
Litany : origin. Four parts. O God the Father, of  
Heaven, 118-121.  
Liturgies (Gallican). Uses of Salisbury. Our Liturgy,  
whence? Help toward Communion of Saints, 70-  
72.  
Lord's Prayer, Repetitions, 69-70, 75-76, 92.

Marriage Service. Not a Sacrament. Rome's inconsistency, 193.

Masses, blasphemous fables, 268.

Mixed Chalice : Lambeth Judgment permits, but Edward VI.'s second Prayer Book omits, 128.

Morning Service, 85.

Mortmain. Præmunire, 10.

Mysteries : Symbols of the Lord's body. His mystical body, 146, 147.

Nag's Head : fiction, 37-38.

Name baptized into, 175.

Nowell's Catechism, 182.

Oblations : after "Alms," and Plural. Not Eucharist Oblation, 143-145.

Offertory, 143.

Ordinal : Morinus on recency of present form, "Receive the Holy Ghost," and Romish form, 258-260.

Ornaments Rubric : Romish Vestments forbidden, 83, 127.

Pliny's letter on Primitive Christian Worship, 81-83.

Predestination. Reprobation. Article XVII., 276-278.

Priest : \* not sacerdotal : Presbyter. Distinguished from

---

\* When the Revision was completed the "Annexed Book" was signed on December 20, 1661, by four bodies of clergy who had taken part in the work, viz., the Bishops of the Province of Canterbury, the Lower House of Convocation of Canterbury, the Bishops of the Province of York, and six clergy acting as delegates for the Lower House of Convocation of York. Each of these four bodies in signing described the book in Latin : "Librum Precum Publicarum, Administrationisque Sacramentorum, aliorumque Rituum Ecclesiæ Anglicanæ, una cum forma et modo ordinandi, et consecrandi Episcopos, Presbyteros, et Diaconos," &c. The formulæ vary slightly, but the description of the Ordinal is the same in all four cases. These formulæ and signatures form part of the Annexed Book, which as a whole received the sanction of Parliament in 1662, and then became the Prayer-book of the Church of England, and the witness which they give to the true meaning of the word "priest" is as authoritative as it is clear.



- Bishop (Jerome). *ἱερεὺς* never applied to Christian Ministers, 126-129, 242, 250, 251.
- Protestant : not merely negative. An Apostolical Succession, 10-16.
- Psalms. Parallelism, 92-94.
- Real Presence : Where? Under Elizabeth the present combined form of administering introduced. Post-Communion Rubric. John VI., 37, 150-154, 205-208.
- Reformation ; its precursors ; its history, 8-38.
- Responses, Value of, 67-68.
- Sabaoth, Lord of ; Sabeian worship, 82. 97, 67, 68.
- Sacrament. The Lord's Supper not a Sacrifice. Figurative Sacrifices. The one real Sacrifice once for all, never to be repeated. Heb. ix. 10. Words of administering imply it is Christ's body of Calvary, not His glorified body, 184-188.
- Saints' Days, 136.
- Sanctification prayed for as attainable, not perfection yet, 97-98.
- Savoy Commission, 54-56.
- Scot, Erigena : opposed Transubstantiation, 8.
- Secession : Schism, 56-59, 219-223, 285.
- Supererogation, Works of : Article XIV. disproved by Christ's words, 276.
- Te Deum. Author. Three Parts, 96.
- Transubstantiation, 155-157.
- Tradition, one only Universal fulfilling Vincentius Lirinensis' rule, 272, 283, 284.
- Trent Council : relation to XXXIX. Articles, 265-266.
- Trinity Sunday. Two parts of our Religious Year, 235-236.
- Unity, 222, 223.
- Uniformity, Act of : effects, 55-56.

## 294 *Guide to Book of Common Prayer*

Visitation of Sick: Rome's extreme unction not St. James's, 197-198.

Westminster Divines: Charles I., Laud, 47-49.

Whitby Council: Wilfrid, 7.

Whitsunday. Pentecost, 135.

Wyclif's Work. Tyndal's. Matthew's Bible. Cranmer's. Bishops, 13-20.

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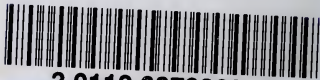




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